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READINGS for the
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THE FORBIDDEN BOOK.

“GOD’S HOLY WORD WAS PRIZED WHEN ’T WAS UNSAFE TO READ IT.”

BIBLE READINGS

11

FOR

THE HOME CIRCLE:

COMPRISING

ONE HUNDRED AND SIXTY-TWO READINGS FOR PUBLIC AND PRIVATE
STUDY, IN WHICH ARE ANSWERED OVER TWENTY-EIGHT HUN-
DRED QUESTIONS ON RELIGIOUS TOPICS, CONTRIBUTED
BY MORE THAN A SCORE OF BIBLE STUDENTS.

TO WHICH IS ADDED

THE GAME OF LIFE:

A PICTORIAL ALLEGORY.

REVIEW AND HERALD PUBLISHING COMPANY,
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[*Seventh-Day Adventist*]



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PREFACE

IF, as all Christians believe, the Bible is the word of God, consisting of that "all Scripture" which the apostle says "is profitable for doctrine" and "for instruction in righteousness" (2 Tim. 3 : 16), it is of the first importance that its teaching, pure and unadulterated, should be understood by the people.

The publishers of this work are not alone in the conviction that in too large a proportion of the public teaching in reference to the Scriptures, there is too much speculation and philosophy, and too little Scripture; too much of man's reasoning, and too little of the direct testimony of the word of God. A text may be made the basis of an eloquent and brilliant essay, which, while it may please the intellect, may leave the mind, after all, without an answer to the important question, "What saith the Scripture?"

It has been the plan of this work to let the sacred volume stand as its own witness, massing its testimony on the various subjects presented. We conceive this to be the only safe and sure path to an understanding of the word of God — to let scripture explain scripture, thus harmonizing all its testimony. The rule, therefore, has been adopted, to quote a text giving an answer *in Bible language* to the various questions which would naturally arise concerning the theme under consideration, that portion of the text which directly answers the question, being set in italic. The answers are given largely without note or comment, with a feeling that where the Lord speaks, man's words should be few — it is his part reverently and devoutly to listen and obey. In the same way questions of a historical nature are answered by direct quotations from history. Great care has been exercised to quote all authors *verbatim*, giving the name of the work, and the page where the quotation may be found, as far as possible. All quotations from Gibbon's "Decline and Fall of the Roman Empire," are made from Milman's edition of 1854. Extracts from "Thoughts on Daniel and the Revelation" are taken from the edition of 1888. —

Especially with reference to Scripture quotations, it is hoped that few will be content with merely reading the texts in this book. The

Bible itself should be opened, and the context carefully studied. On all the great themes which pertain to man's best moral and spiritual interests here, and his endless destiny hereafter, together with God's plans and purposes in reference to this world, and the manner, means, and time of their accomplishment, the Bible is not only our only source of information, but it is a full and sufficient guide. These interesting fields of thought the reader will find amply covered in the following pages. Many subjects not often alluded to by press or pulpit are here presented, which we are sure will excite in the mind of the reader a new and unwonted interest in the study of the word of God.

These readings have been contributed by a large number of Bible workers, whose actual experience in giving Bible readings has indicated to them the most effective methods of presenting the subjects brought out. Prominent among these contributors is J. O. Corliss, who, assisted by others, carefully edited and revised the entire collection, which afterward passed under the examination of a committee appointed for the purpose. The variety of talent thus engaged in the preparation of this volume, will therefore, we trust, better adapt it to the different minds which may become interested in its study.

The excellence of both the original and the selected illustrations, and the superior mechanical execution of the book throughout, will add much to its value in the minds of those who appreciate that which is artistic as well as practical.

To every lover of the word of God this volume is commended, with the belief that such will find abundant satisfaction in the study of its pages. And to those who feel little or no interest in the study of the Bible from the difficulties which they fancy lie in the way of an understanding of its record, we commend a study of these readings, assured that they will thereby find many doubts removed, many difficulties solved, and a pleasant and profitable interest excited in the study of the Bible, to which they have heretofore been strangers.

PUBLISHERS.

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"HOW READEST THOU?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there!
Some read as though it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed,—
Hence understand but little that they read;
For every passage in the book they bend,
To make it suit that all-important end!
Some people read, as I have often thought,
To teach the book instead of being taught,
And some there are who read it out of spite—
I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully, and you will see,
Although men contradict, God's words agree.
For what the early Bible prophets wrote,
We find that Christ and his apostles quote:
So trust no creed that trembles to recall
What has been penned by one and verified by all.



Searching the Scriptures.



WHAT did Christ say to the people of his day concerning the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

NOTE.—When this was spoken, not a word of the New Testament had been written. It was to the Old Testament that the Jews looked as their guide to eternal life; and although they would not accept Christ, he said that these very books which they esteemed so highly, testified of him. If the Old Testament points to Christ, it is worthy of our careful study.

2. How early have we any record that the gospel was preached?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8.

3. Was it the gospel of Christ that was preached unto Abraham?

"Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56.

4. At what other time is it said the gospel was taught in the Old Testament dispensation?

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. The persons here referred to by "them" are the Israelites when on their journey from Egypt to the promised land, as will be seen by the Scripture connection. Paul says the gospel was preached unto us *as well* as unto them, putting "them" ahead, and letting "us" have the gospel afterward.

5. Why did Moses give up the riches of Egypt ?

"*Esteeming the reproach of Christ greater riches than the treasures in Egypt.*"
 Heb. 11 : 26. People in that age, even as now, were influenced by the riches of Christ to give up the world.

6. Whence came the spiritual meat and drink of the Israelites while in the wilderness ?

"And were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink ; for *they drank of that spiritual Rock that followed them : and that Rock was Christ.*"
 1 Cor. 10 : 2-4.

7. What was the chief corner-stone of the faith of both apostles and prophets ?

"And are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner-stone.*" Eph. 2 : 20.

8. What part of the Scriptures did Philip hear a certain eunuch reading ?

"And Philip ran thither to him, and heard him *read the prophet Esaias*, and said, Understandest thou what thou readest ?" Acts 8 : 30.

9. When asked if he understood what he was reading, what reply did the eunuch make ?

"And he said, *How can I, except some man should guide me?* And he desired Philip that he would come up and sit with him." Verse 31.

10. What did Philip then do ?

"Then Philip opened his mouth, and began *at the same scripture, and preached unto him Jesus.*" Verse 35.

NOTE. — Notwithstanding the clearness with which we see Christ referred to in the Scriptures of the Old Testament, the Jews would not admit his claims to the Messiahship. It is a truthful remark, that "the New Testament was hid in the Old, and the Old Testament is revealed in the New." By searching both Testaments together, we may become enlightened regarding the plan of salvation ; for without the Old Testament, the claims of Christ to the Messiahship cannot be substantiated. The New Testament merely gives his history and teachings, showing him to be a pure and holy character ; but if the Old Testament had not before predicted what the Messiah would be and do, there would have been no standard by which to decide whether or not the personage who then appeared was he. How necessary, then, that we love and study *all* the Bible ! If we do not, we, like the Jews, may lose sight of some of the most important points contained in the New Testament itself.

11. What are the Scriptures able to do ?

"Thou hast known the Holy Scriptures, which are *able to make thee wise unto salvation* through faith which is in Christ Jesus." 2 Tim. 3 : 15.

12. What was said of the Bereans because they searched the Scriptures daily?

“*These were more noble than those in Thessalonica*, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17:11.

13. By what is man to live?

“Man shall not live by bread alone, but *by every word that proceedeth out of the mouth of God.*” Matt. 4:4. If man is to *live* by the word of God, he certainly ought to use it daily, as *daily* nourishment is needed to keep him alive.

14. How greatly has God magnified his word?

“I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth; *for thou hast magnified thy word above all thy name.*” Ps. 138:2. We ought, then, to treat the word of God with the profoundest reverence, and search its pages daily, that we may continually learn more of God.



STUDY it carefully,

Think of it prayerfully

Deep in thy heart let its pure precepts dwell.

Slight not its history,

Ponder its mystery,

None can e'er prize it too fondly or well.

Accept the glad tidings,

The warnings and chidings,

Found in this volume of heavenly lore;

With faith that's unfailing

And love all-prevailing,

Trust in its promise of life evermore.

With fervent devotion

And thankful emotion,

Hear the blest welcome, respond to its call;

Life's purest oblation,

The heart's adoration,

Give to the Saviour, who died for us all.

May this message of love

From the Tribune above,

To all nations and kindreds be given,

Till the ransomed shall raise

Joyous anthems of praise—

Hallelujah! on earth and in heaven.



The Sure Word of Prophecy.



Y what means is all Scripture given ?

"All Scripture is given *by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3 : 16.

2. For what purpose ?

"That the man of God may be perfect, *thoroughly furnished unto all good works.*" Verse 17.

3. To whom do the things revealed belong ?

"The secret things belong unto the Lord our God ; but *those things which are revealed belong unto us and to our children forever.*" Deut. 29 : 29. That is, they belong to the human family.

4. What is the last book of the Bible called ?

"The *Revelation of Jesus Christ*, which God gave unto him." Rev. 1 : 1.

5. What is said of those who read or study this book ?

"*Blessed is he that readeth*, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3. The book of Revelation, then, is not only designed to be understood, but a blessing is pronounced upon those who read or study it. No one would expect to obtain a blessing by reading a book he could not understand ; hence the implication is that he who studies this book may understand it.

6. How were the Old Testament prophecies given ?

"For the prophecy came not in old time by the will of man ; but *holy men of God spake as they were moved by the Holy Ghost.*" 2 Peter 1 : 21.

7. What is said of the interpretation of these prophecies?

"Knowing this first, that *no prophecy of the Scripture is of any private interpretation* [impulse]." Verse 20. The Peshito Syriac version renders this verse: "No prophecy is an exposition of its own text." The idea conveyed is that the text in which the prophecy is found, does not explain itself; but that one must go to some other statement of the Holy Spirit for an explanation. No one, unaided (relying on his own private judgment), is competent to give an exposition of a prophecy. Its meaning should be sought elsewhere in the word of God, "comparing spiritual things with spiritual." 1 Cor. 2 : 13.

8. In giving their prophetic utterances, what did the prophets seek?

"Receiving the end of your faith, even *the salvation of your souls; of which salvation the prophets have inquired and searched diligently*, who prophesied of the grace that should come unto you." 1 Peter 1 : 9, 10.

9. By whose spirit were they actuated?

"Searching what, or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Verse 11. Then all the prophecies of the Old Testament, as well as those of the New, were dictated by the Spirit of Christ, and are therefore designed to be studied by Christians.

10. How did Peter confirm his former preaching on the coming of Christ?

"For we have *not followed cunningly devised fables*, when we made known unto you the power and coming of our Lord Jesus Christ, *but were eye-witnesses of his majesty*." 2 Peter 1 : 16.

11. When did the apostle see the majesty (kingship) of Christ, and hear the approbative words of God?

"And this voice which came from heaven we heard, *when we were with him in the holy mount*." Verse 18.

12. What other and more certain evidence did he have of the power and coming of Christ?

"We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Verse 19. The Revised Version renders this verse, "We have the word of prophecy *made more sure*," as if it were possible for it to be less certain at one time than at another. But Dean Alford, in his "New Testament for English Readers," says that such an interpretation is not admissible, on the ground that the apostle omits all such connecting particles as *wherefore, now, or henceforth*, which would be necessary to carry out that idea. The verses which follow show that the rendering in the authorized version is the correct one.

13. At the time when Jerusalem was to be destroyed, to what prophecy did Christ point his disciples as a guide to their actions?

"When ye therefore shall see the abomination of desolation, spoken of by *Daniel the prophet*, stand in the holy place (*whoso readeth, let him understand*)."
Matt. 24 : 15.

14. When were all the prophecies in the book of Daniel to be understood?

But thou, O Daniel, shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro, and knowledge shall be increased." Dan.

12:4.

NOTE. — Certain it is that the study of prophecy should by no means be neglected. This part of the word belongs to that which is said to be a lamp unto our feet and a light unto our path. To be forewarned is to be forearmed. God gives his people, through the prophetic word, an opportunity to learn what is coming on the earth, that they may know how to act when the predictions shall come to pass. In view of this, whoever is overtaken unawares by any calamity which the prophecies have pointed out, will be held guilty by Him who so kindly reveals these things for our benefit.



THOU whom we adore!
To bless our earth again,
Assume thine own almighty power,
And o'er the nations reign.

The world's desire and hope,
All power to thee is given;
Now set the last great empire up,
Eternal Lord of heaven!

A gracious Saviour, thou
Wilt all thy children bless;
And every knee to thee shall bow,
And every tongue confess.

According to thy word
Now be thy grace revealed,
And with the knowledge of the Lord
Let all the earth be filled.

CHARLES WESLEY.



SCRIPTURE MEMORANDA

SCRIPTURE MEMORANDA

SCRIPTURE MEMORANDA

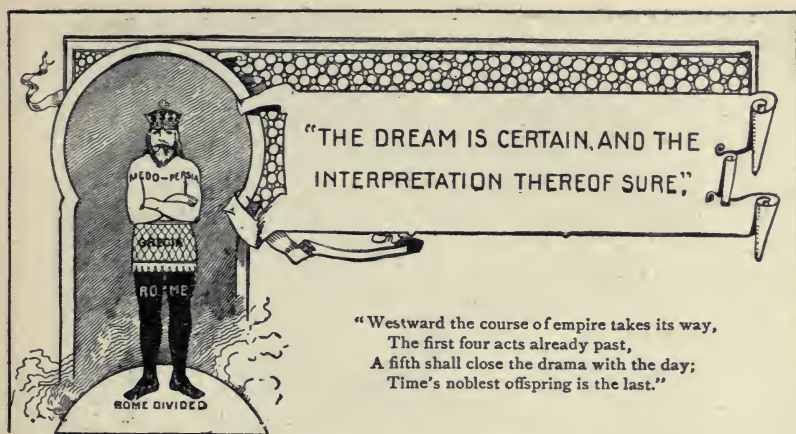
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Prophetic History of the World.

AMONG the captives taken at Jerusalem and carried to Babylon, who were the most prominent?

"Now among these were of the children of Judah, *Daniel*, Hananiah, Mishaël, and Azariah." Dan. 1 : 6.

2. Who was Nebuchadnezzar?

"In the third year of the reign of Jehoiakim, king of Judah, came *Nebuchadnezzar*, king of *Babylon*, unto Jerusalem, and besieged it." Verse 1.

3. What caused sleep to depart from Nebuchadnezzar?

"And in the second year of the reign of Nebuchadnezzar, *Nebuchadnezzar dreamed dreams*, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2 : 1.

4. When he applied to his magicians for an interpretation of his dream, what did they say?

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter. . . . And it is a rare thing that the king requireth, and *there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.*" Verses 10, 11.

5. In his anger, what decree did the king make?

"For this cause the king was angry and very furious, and *commanded to destroy all the wise men of Babylon.*" Verse 12.

6. To avoid suffering the consequences of the decree, what did Daniel do?

"Then Daniel *went in, and desired of the king that he would give him time*, and that he would show the king the interpretation." Verse 16.

7. After he and his three companions had prayed to God about the matter, how was the interpretation made known?

"Then was the secret revealed unto Daniel *in a night vision.*" Verse 19.



DANIEL INTERPRETS THE DREAM.

8. Afterward, when Daniel was brought in before the king, what question was asked him?

“*Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?*” Verse 26.

9. What humble and impressive answer did Daniel return?

“*There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.*” Verse 28.

10. What had the king seen in his dream?

“*Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.*” Verse 31.

11. Of what were the different parts of the image composed?

“*This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.*” Verses 32, 33.

12. What did the king see happen to the image?

“*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.*” Verse 34.

13. What then took place?

“*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.*” Verse 35.

14. Having told the dream, how did Daniel proceed to explain the head of gold?

“*Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*” Verses 37, 38.

NOTES. — “Now opens one of the sublimest chapters of human history. Eight short verses of the inspired record tell the whole story; yet that story embraces the history of this world’s pomp and power. A few moments will suffice to commit it to memory; yet the period which it covers, commencing more than twenty-five centuries ago, reaches on from that far-distant point past the rise and fall of kingdoms, past the setting up and overthrow of empires, past cycles and ages, past our own day, over into the eternal state. It is so comprehensive that it embraces all this; yet it is so minute that it gives us all the great outlines of earthly kingdoms from that time to this. Human wisdom never devised so brief a record which embraced so much. Human language never set forth in so few words, so great a volume of historical truth. The finger of

God is here. . . . It is a manifest rule of interpretation that we may look for nations to be noticed in prophecy when they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history complete. When this was the case with Babylon, it was, from the standpoint of the prophet, the great and overtowering object in the political world. . . . So far as history informs us, all countries or provinces against which Babylon did move in the height of its power, were subdued by its arms." — *Thoughts on Daniel and the Revelation*, pp. 43, 46.

In the year 606 B. C., Jerusalem was taken by Nebuchadnezzar, king of Babylon, in the first year of his reign, and the third year of Jehoiakim, king of Judah. The Babylonian kingdom, therefore, comes at this point into the field of prophecy.

"The character of this empire is indicated by the nature of the material composing that portion of the image by which it was symbolized — the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its later rivals. Situated in the garden of the East; laid out in a perfect square sixty miles [96.5+ kilometers] in circumference, fifteen miles [24.125 kilometers] on each side; surrounded by a wall three hundred and fifty feet [106.68 meters] high and eighty-seven feet [26.51+ meters] thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, each two and a quarter miles [3.6+ kilometers] in circumference, by its fifty streets, each one hundred and fifty feet [15.24 meters] in width, crossing each other at right angles, twenty-five running each way, every one of them straight and level and fifteen miles [24.125 kilometers] in length; its two hundred and twenty-five square miles [362.1+ kilometers] of inclosed surface, divided as just described, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings, — . . . this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at her feet, a queen in peerless grandeur, drawing from the pen of Inspiration itself this glowing title, 'The glory of kingdoms, the beauty of the Chaldees' excellency,' sat this city, fit capital of that kingdom which constituted the golden head of this great historic image. Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne." — *Thoughts on Daniel and the Revelation*, pp. 45, 46.

15. What was to be the nature of the next kingdom after Babylon?

"After thee shall arise another kingdom *inferior* to thee." Dan. 2:39, first part.

16. Who was the last Babylonian king?

"In that night was *Belshazzar the king of the Chaldeans slain*. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5:30, 31; see verses 1, 2.

17. To whom was Belshazzar's kingdom given?

"Thy kingdom is divided, and given to the *Medes and Persians*." Verse 28.

NOTE. — "Cyaxares, king of the Medes, who is called Darius in Dan. 5:31, summoned to his aid his nephew Cyrus, of the Persian line, in his efforts against the Babylonians. The war was prosecuted with uninterrupted success

on the part of the Medes and Persians, until, in the eighteenth year of Nabonadius, the father of Belshazzar, Cyrus laid siege to Babylon, the only city in all the East which then held out against him. The Babylonians, gathered within their impregnable walls, with provisions on hand for twenty years, and land within the limits of their broad city sufficient to furnish food for the inhabitants and garrison for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. . . . In their very feelings of security lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force; and learning of the approach of an annual festival, in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city except where the river Euphrates entered and emerged, passing under its walls. He resolved to make the channel of the river his own highway into the stronghold of his enemy. To do this, the water must be turned aside from its channel through the city. . . . On the evening of the feast-day above referred to, he detailed three bodies of soldiers, the first, to turn the river at a given hour into a large artificial lake a short distance above the city; the second, to take their station at the point where the river entered the city; the third, to take a position fifteen miles below, where the river emerged from the city; and these two latter parties were instructed to enter the channel, just as soon as they found the river fordable, and in the darkness of the night explore their way beneath the walls, and press on to the palace of the king, where they were to meet, surprise the palace, slay the guards, and capture or slay the king. . . . In the drunken revelry of that fatal night, the river gates were all left open, and the entrance of the Persian soldiers was not perceived. . . . [They] first made known their presence in the city by falling upon the royal guards in the very vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died vainly fighting for his worthless life. This feast of Belshazzar is described in the fifth chapter of Daniel; and the scene closes with the simple record, 'In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom [B. C. 538], being about threescore and two years old.'—*Thoughts on Daniel and the Revelation*, pp. 48-50. Nabonadius, who shared the kingdom with his son Belshazzar, was away from Babylon at the time of its capture by Cyrus, hence the Scriptures refer only to Belshazzar as king.

18. By what symbol is the Medo-Persian empire elsewhere represented?

"The *ram* which thou sawest *having two horns* are the kings of Media and Persia." Dan. 8: 20. This ram was first introduced in verses 2-4.

19. What beast was seen to come against him?

"An *he-goat* came from the west on the face of the whole earth. . . . And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power." Verses 5, 6.

20. What was the result of this contest?

"And I saw him come close unto the ram, and he was moved with choler against him, and *smote the ram, and brake his two horns*. . . . Therefore the he-goat waxed very great." Verses 7, 8.

21. What did the goat represent?

"And the rough goat *is the king of Grecia.*" Verse 21. Grecia succeeded Medo-Persia.

22. By what is Grecia represented in the image?

"And another *third kingdom of brass*, which shall bear rule over all the earth." Dan. 2 : 39, latter part.

NOTE. — It is not necessary to the fulfillment of the prophecy that any one of these empires should have every class of people, and every isolated country under its absolute sway. Babylon never conquered Grecia nor Rome. The idea of universality in the case of these kingdoms may be understood in this way: When one of them came to the front, it became the great and over-towering object in the political world, and in this sense was spoken of as having universal power. All nations stood in awe of it, as was the case with the tribes in and around Palestine when they heard of the successful passage of the Red Sea by the Israelites, and of their great victory over Pharaoh. Thus Rahab said to the spies of Israel: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." Joshua 2 : 9. Such expressions are still common. We say of a custom, that it is universal; but we do not mean by that that absolutely every person in the world adopts it: it has simply gained prominence enough to command respect everywhere without opposition. In this sense it carries a power that is universal. So with these prophetic empires. None could successfully withstand them; hence they were said to be universal.

23. What is said of the fourth kingdom?

"And the fourth kingdom *shall be strong as iron*; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, *shall it break in pieces and bruise.*" Verse 40. If the first three kingdoms were universal, and the fourth stronger than all the others, that, too, must have been universal. Two *universal* empires cannot exist simultaneously; hence if we find a fourth universal empire, it must be the one denoted by the legs of iron.

24. Where is such a power brought to view?

"And it came to pass in those days, that there went out a decree from *Cesar Augustus*, that *all the world should be taxed.*" Luke 2 : 1.

NOTES. — The fact that the Roman emperor here mentioned had power to tax (enroll for taxation) the whole world, shows that his jurisdiction extended thus far.

"The empire of the Romans *filled the world*; and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored

to his irritated master. Beyond the frontiers, his anxious view could discover nothing except the ocean, inhospitable deserts, hostile tribes of barbarians of fierce manners and unknown language, or dependent kings who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. 'Wherever you are,' said Cicero to the exiled Marcellus, 'remember that you are equally within the power of the conqueror.'—*Gibbon's Decline and Fall of the Roman Empire, chap. 3, par. 37.*

25. What was indicated by the mixture of clay and iron in the feet and toes ?

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, *the kingdom shall be divided.*" Dan. 2 : 41.

NOTE.—The presence of clay with the iron indicates the weakness that came into the empire through the growing luxury and effeminacy of its people. This made the kingdom an easy prey to the various tribes of barbarians who inhabited those vast regions lying north and east of Western Rome, and who, multiplying through many preceding centuries, at length, in the early part of the Christian era, hung in countless multitudes, like the dark clouds of an all-devastating storm, along its border. By these the Western empire of Rome was broken up into ten divisions. The era of this dissolution covered almost a hundred and fifty years, from about the middle of the fourth century to near the close of the fifth. No historians place the beginning of this work of the dismemberment of the Roman empire earlier than A. D. 351, and none assign its close to a later date than A. D. 483. Of the intermediate dates, that is, the precise time from which each of the ten kingdoms that arose on the ruins of the Roman empire is to be dated, there is some difference of views among historians. And this is not strange, as we consider that that was an era of great confusion, when the map of Rome underwent many metamorphoses, when there were revolutions and counter-revolutions, movements and counter-movements, changes and counter-changes, and nations were placed and displaced, sometimes in rapid succession. But all historians agree in this, that out of the territory of Western Rome, ten separate kingdoms were ultimately established, and we may safely assign them to the time between the extreme dates named above — A. D. 351 and 483.

The ten nations which were the most instrumental in breaking up the Roman empire may be named (without respect to the time of their establishment) as follows : The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. The connection between these and some of the modern nations of Europe, is still traceable in the names; as England, Burgundy, Lombardy, France, etc. See "Newton on the Prophecies," pp. 209, 210, Machiavelli, Gibbon, etc.

Many political revolutions and territorial changes have occurred in Europe since the beginning of the sixth century ; but the divided state of the country still continues ; and Mr. Scott, the commentator, affirms that these political divisions have ever since been recognized as the ten kingdoms of Western Europe. They will continue to the end.

26. What is to take place in the days of these kings ?

"And in the days of these kings *shall the God of heaven set up a kingdom, which shall never be destroyed*; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 44.

NOTES. — It will be readily seen that this everlasting kingdom to be set up on the ruins of the ten kingdoms, could not have been established in the days of Christ, as at that time the ten kingdoms were not in existence. We know that God's kingdom is still in the future, because the ten kingdoms are yet in existence; and this could not be if God's kingdom here spoken of had been set up, for that is to destroy and take the place of the ten.

“‘In the days of these kings, the God of heaven shall set up a kingdom.’ This shows that at the time the kingdom of God is set up, there will be a plurality of kings existing contemporaneously. It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.” — *Thoughts on Daniel and the Revelation*, p. 63.

27. Can there be any doubt regarding the fulfillment of this prophecy?

“The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” Dan. 2 : 45. History corroborates the predictions of this prophecy up to the very last specification, and we can readily believe that this, too, will be fulfilled as certainly as all the others. How fully the inspiration of the Bible is vindicated, can be known only by the study of the prophetic word.



LOOK for the way-marks as you journey on,
 Look for the way-marks, passing one by one;
 Down through the ages, past the kingdoms, four, —
 Where are we standing? Look the way-marks o'er.

First, Babylonia's kingdom ruled the world,
 Then Medo-Persia's banners were unfurled;
 And after Greece held universal sway,
 Rome seized the scepter—where are we to-day?

Down in the feet of iron and of clay,
 Weak and divided, soon to pass away;
 What will the next great, glorious drama be? —
 Christ and his coming, and eternity.



"THESE GREAT BEASTS, WHICH ARE FOUR,
ARE FOUR KINGS WHICH SHALL ARISE."

FOUR Great Monarchies.

DANIEL'S second vision was given at what time?

"In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Dan. 7:1.

2. What did the prophet first see?

"Daniel spake and said, I saw in my vision by night, and, behold, *the four winds of the heaven strove upon the great sea.*" Verse 2.

3. What was the result of this strife?

"And four great beasts came up from the sea, diverse one from another." Verse 3.

4. What did the beasts represent?

"These great beasts, which are four, *are four kings*, which shall arise out of the earth." Verse 17. The word *kings* here denotes *kingdoms*, as explained in verses 23, 24.

5. In symbolic language, what is represented by winds? Jer. 25:31-33; 49:36, 37.

NOTE. — "The strife and commotion which produces all this destruction is called a great whirlwind. That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife." — *Thoughts on Daniel and the Revelation*, p. 116.

6. What is symbolized by the term *waters*?

"And he saith unto me, The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15.

NOTE. — In the second chapter of Daniel (see reading on "Prophetic History of the World," p. 17) four universal kingdoms are introduced, namely, Babylon, Medo-Persia, Grecia, and Rome. These are represented by the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron, with feet part of iron and part of clay. As four kingdoms are also introduced in the seventh chapter, we may safely conclude that these kingdoms, symbolized by a lion, a bear, a leopard, and a great and terrible beast with ten horns, are identical with those of the second chapter. The reason why the same ground is again covered, is well given in these words: "The ground is passed over again and again, that additional characteristics



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SYMBOLS OF THE FOUR GREAT MONARCHIES.

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may be brought out, and additional facts and features may be presented. It is thus that we have line upon line. Here earthly governments are viewed as represented in the light of Heaven. Their true character is shown by the symbol of wild and ravenous beasts." — *Thoughts on Daniel and the Revelation*, p. 117.

7. What was the first beast like?

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4.

NOTES. — "The first of these beasts (like the golden head in Nebuchadnezzar's dream) evidently intends the Babylonian monarchy, and is described as a lion with eagles' wings." — *Cottage Bible*.

At first the lion had eagles' wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. When this vision of Daniel 7 was given, a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart—weak, timorous, and faint—had taken its place. Such was emphatically the case with the Babylonian empire under Belshazzar.

8. By what was the second kingdom symbolized?

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

NOTES. — "The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus." — *Barnes's Notes on Dan. 2:39*.

"This was the Medo-Persian empire, represented here under the symbol of the bear. . . . The Medes and Persians are compared to a bear on account of their cruelty and thirst after blood, a bear being a most voracious and cruel animal. The bear is termed by Aristotle an *all-devouring animal*; and the Medo-Persians are known to have been great robbers and spoilers. See Jer. 51:48-56." — *A. Clarke, on Dan. 7:5*.

"As in the great image of chapter 2, so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The breast and arms of silver were inferior to the head of gold. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. . . . The three ribs perhaps signify the three provinces of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power." — *Thoughts on Daniel and the Revelation*, pp. 117, 118.

9. By what was the third universal empire symbolized?

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

NOTES. — "This bear having disappeared, the prophet saw an extraordinary 'leopard' rise up in its stead. This was the emblem of the Grecian, or Macedonian empire, which for the time was the most renowned in the world." — *Scott, on Dan. 7:6*.

"Two wings, the number the lion had, were not sufficient, it [the leopard] must have four; and this must denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity." — *Thoughts on Daniel and the Revelation*, p. 118.

"Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues [or more than *fifty-one hundred miles*], without including his return to Babylon." — *Rollin's Ancient History*, b. 15, sec. 2.

"The beast had also four heads.' The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years after his brilliant career ended in a drunken debauch [B. C. 323], the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions were denoted by the four heads of the leopard." — *Thoughts on Daniel and the Revelation*, p. 119. See also Cottage Bible notes on this prophecy.

10. How is the fourth kingdom represented?

"After this I saw in the night visions, and behold a *fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth*: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

NOTES. — *A fourth beast.* — "The Roman empire, which destroyed the Grecian, and became mistress of the world." — *Bagster, in Cottage Bible.*

"The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power." — *Barnes, on Dan. 7, p. 321.*

"This 'fourth beast' evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. . . . This was doubtless an emblem of the Roman state." — *Scott, on Dan. 7:7.*

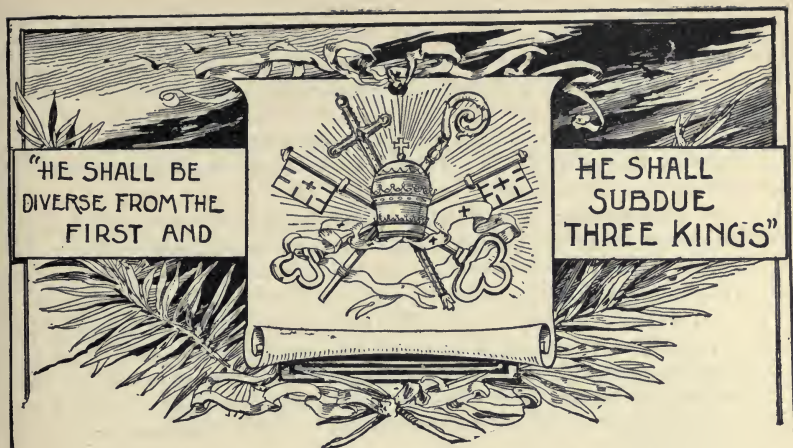
Daniel asked no questions concerning the first three beasts of this series, evidently, because he understood their application from the knowledge gained when the interpretation of Nebuchadnezzar's dream was made known to him. Smith says: "But he was astonished at this fourth beast, so unnatural and dreadful; for the further we come down the stream of time, the further it is necessary to depart from nature in forming symbols accurately to represent the degenerating governments of this earth." — *Thoughts on Daniel and the Revelation*, p. 126.

"This is allowed on all hands, to be the Roman empire. It was *dreadful, terrible, and exceeding strong*; . . . and became in effect, what the Roman writers delight to call it, *the empire of the whole world.*" — *A. Clarke, on Dan. 7:7.*

11. What was denoted by the ten horns?

"And the ten horns out of this kingdom *are ten kings that shall arise*: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:24.

NOTE. — "The ten horns here answer to the 'ten toes' in Nebuchadnezzar's image." — *Bagster, in Cottage Bible.*



A Remarkable Symbol.

T what time was Rome divided into ten parts?—Between the years 351 and 483 A. D. See reading, “Prophetic History of the World,” page 17, notes following question 25.

2. After the ten horns had arisen, what was seen coming up among them?

“I considered the horns, and, behold, there *came up among them another little horn*, before whom there were three of the first horns plucked up by the roots.” Dan. 7:8.

NOTES.—We must, then, look for the development of the “little horn” this side of A. D. 483. About that time, in fact, there was a pretentious power, seeking acknowledgment of its claims. As early as the beginning of the sixth century the bishops of Rome had become powerful enough to exert considerable of that influence at the imperial court which ere long exalted them to a station where they could command the kings of the earth. There was only one hinderance to their supremacy, — the opposition of the Arian powers to the doctrines of the Catholics, especially to that of the Trinity. These opposing powers were rooted up, the Heruli in 493, the Vandals in 534, and the Ostrogoths in 538. See “Student’s Gibbon,” pp. 309-319.

“It is a remarkable fact, that the popes to this day wear a triple crown, — a fact that exists in regard to no other monarchs. . . . The papacy [is] well represented by the ‘little horn.’ . . . In fact, this one power absorbed into itself three of these sovereignties.” — *Barnes’s Notes on Daniel*, p. 327.

“The most remarkable was the little horn, which rose after the others, and is by Protestant commentators (and we think with good reason) explained of the ecclesiastical dominion of the pope or bishop of Rome.” — *Cottage Bible*.

“In 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that mem-

orable letter which was to constitute the pope the head of all the churches, and from the carrying out of which, in 538 [when the last of the three Arian horns was plucked up], the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian." — *Thoughts on Daniel and the Revelation*, p. 136.

"The celebrated letter of Justinian to the pope in the year 533, not only recognized all previous privileges, but *enlarging them*, and entitling the pope and his church to many immunities and rights, which *afterward gave origin to the pretensions displayed in the canon law*." — *Gavazzi's Lectures*, p. 66.

It is clearly evident, therefore, that just as soon as the last opposition to the papacy was removed, it became firmly seated by the famous letter of Justinian, — that the bishop of Rome should be recognized as the head of the universal church and the corrector of heretics. The year 538 A. D. may be set down, then, as the time when the papacy became an established power.

3. After speaking of the subjugation of the three powers by the "little horn," what comparison does he draw between the subduing power and the others?

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and *he shall be diverse from the first*, and he shall subdue three kings." Dan. 7:24.

NOTES. — "This evidently points out the papal supremacy, in every respect diverse from the former, which, from small beginnings, thrust itself up among the ten kingdoms, till at length it successively eradicated three of them." — *Bagster, in Cottage Bible*.

"They [the ten] were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman empire since A. D. 483, and yet diverse from them all; and if so, what one. The answer is, The spiritual kingdom of the papacy. This answers to the symbol in every particular, as is easily proved." — *Thoughts on Daniel and the Revelation*, p. 127.

4. How was this power to use its authority?

"And he shall *speak great words against the Most High*, and shall wear out the *saints* of the Most High, and *think to change times and laws*; and they shall be given into his hand until a time and times and the dividing of time." Verse 25.

NOTES. — The pope calls himself "the vicar of Christ." Leo X. blasphemously styled himself "The lion of the tribe of Judah." Leo XII. allowed himself to be called "The Lord our God." Pope Martin V. called himself "The most holy and most happy, who is the arbiter of heaven and the lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world."

Augustinus Triumphus, a popish author, said: "The very doubt whether the council be greater than the pope is absurd, because it involves the contradiction that the supreme pontiff is not supreme. *He cannot err, he cannot be*

deceived. It must be conceived concerning him that *he knows all things.*" This blasphemy was solemnly indorsed by the cardinals and bishops of the Catholic Church, in the Ecumenical Council of 1870, which declared the pope to be infallible.

The following is a portion of the infallibility dogma as translated by Hon. W. E. Gladstone, in the "Vatican Council," p. 201: "All the faithful of Christ must believe that the holy apostolical see and the Roman pontiff possesses the primacy over the whole world, and that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and is true vicar of Christ, and head of the whole church, and father and teacher of all Christians; and that full power was given to him in blessed Peter to rule, feed, and govern the universal church by Jesus Christ our Lord."

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God, when they give *indulgences for sin.* This is the *worst* of all blasphemies."—*A. Clarke, on Dan. 7:25.*

5. How has the papacy worn out the saints?—By its relentless persecutions of Christians, having put to death more than fifty million during the period of its supremacy.

NOTES. — "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."—*Scott's Church History.* For further evidence, see Barnes's Notes on Daniel," p. 328; Buck's "Theological Dictionary," art. Persecutions; Dowling's "History of Romanism;" "Fox's Book of Martyrs;" Charlotte Elizabeth's "Martyrology;" "The Wars of the Huguenots;" histories of the Reformation, etc.

"To parry the force of this damaging testimony from all history, papists deny that the church has ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power, to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution, what was the secular power?—Simply a tool in the hand of the church, and under its control, to do its bloody bidding. And when the church delivered its prisoners to the executioners to be destroyed,

with fiendish mockery it made use of the following formula: 'And we do leave thee to the secular arm, and to the power of the secular court; but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger.' And then, as intended, the unfortunate victims of popish hate were immediately executed." — *Thoughts on Daniel and the Revelation*, p. 141. See Geddes's "Tracts on Popery;" "View of the Court of Inquisition in Portugal," p. 446; Limborch, vol. 2, p. 289.

6. What change has the papacy sought to make in the law of God?

It has expunged the greater part of the second commandment, in order to establish the adoration of images, dividing the tenth to complete the number ten. It has also abolished the fourth commandment (as far as its power extends) by substituting the first day of the week for the seventh. See Catholic Catechisms; also "Plain Talk about the Protestantism of To-day," p. 213; "The Catholic Christian Instructed," chap. 23; "A Sure Way to Find out the True Religion," pp. 95, 96.

"The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, *Remember the Sabbath day to keep it holy* (Ex. 20:8), which is *Saturday*, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith." — *A Sure Way to Find out the True Religion*.

7. How long was the papacy to have power over the saints, times, and laws?

"And they shall be given into his hand *until a time and times and the dividing of time*." Dan. 7:25, latter part.

8. Where is this expression of time found in the New Testament?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent." Rev. 12:14.

9. How is this same period again represented?

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*." Verse 6. These days, being in symbolic prophecy, are themselves symbolic.

10. What is the rule for reckoning symbolic days?

"*This shall be a sign to the house of Israel*. . . . And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year*." Eze. 4:3-6; Num. 14:34.

NOTES. — "So Eze. 4:6, 'I have appointed thee each day for a year,' where the prophet was symbolically to bear the iniquity of Israel as many days as they had sinned years. In this usage we find authority for interpreting *days* in prophecy as denoting 'years.'" — *George Bush, Prof. of Hebrew and Oriental Literature in New York City University, Notes on Num. 14:34*.

"It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives, or symbols, of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom." — *Stuart's Hints*, p. 77.

Then 1260 years was to be the period of papal dominion. It having been established A. D. 538, the time when Justinian's decree went into effect, we find that the power of the papacy should be broken in 1798.

11. What event marked the close of this period?

In February, 1798, Berthier entered Rome at the head of the French army, and taking Pope Pius VI. prisoner, established a republic in Rome. The pope died in exile the following year. For over two years there was no pope. See Chambers's Cyclopedia, art. Pius.

In A. D. 1797, Napoleon was ordered by the French Directory to destroy the papal government. The pope was helpless, but instead of obeying orders, Napoleon, on his own responsibility, made peace with him, and returned to France. The words of the history are as follows:—

"Bonaparte now invaded the papal territories, and rapidly overran them. He had orders from the directory to destroy the papal government, but, on his own responsibility, he disregarded these instructions, and concluded with the helpless pontiff the peace of Tolentino on the 19th of February, 1797. Upon the return of Bonaparte from Italy, General Berthier was ordered by the directory to carry out its instructions respecting the papal government, which Bonaparte had declined to execute. The people of the papal states were thoroughly discontented. Berthier marched to Rome, and was received as a deliverer. He proclaimed the restoration of the Roman republic; made Pope Pius VI. a prisoner, and stripped him of all his property, . . . and removed him to France, where he was detained in captivity." — *Pictorial History of the World*, p. 756.

The pope was just as helpless in 1797 as he was in 1798, but 1797 was too early; the time did not fully expire till 1798; and "the Scripture cannot be broken." John 10:35.

12. What was to take place before the dominion should be entirely taken away?

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

13. Where in this chapter is this judgment first spoken of?

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verse 10.

NOTE.—The judgment scene here noticed is laid in heaven. (See reading on "The Judgment," p. 75.) But even in connection with the judgment (Dan. 7:11) this power speaks such great blasphemy that the special attention of the prophet is called to his words. At the Ecumenical Council, July, 1870, the pope caused himself to be proclaimed infallible by a vote of 538 against 2.

14. How soon after this did the pope lose his temporal dominion?

In September, 1870, when Rome, no longer supported by the French, who had been defeated by the Germans, surrendered to Victor Emmanuel. Possession of the pope's dominion was formally taken Oct. 2, 1870. See Chambers's Cyclopedia, art. Italy.

15. By what means is the beast to be destroyed?

"I beheld then, because of the voice of the great words which the horn spake, I beheld even till *the beast was slain, and his body destroyed, and given to the burning flame.*" Dan. 7:11.

16. What is the "burning flame" that is to destroy the papacy?

"And then shall that Wicked be revealed, whom *the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*" 2 Thess. 2:8.





Our Lord's Great Prophecy.

WHAT special promise did the Saviour make concerning his second coming?

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

2. What was to take place before the Lord should return?

"*The sun shall be turned into darkness, and the moon into blood*, before the great and the terrible day of the Lord come." Joel 2:31.

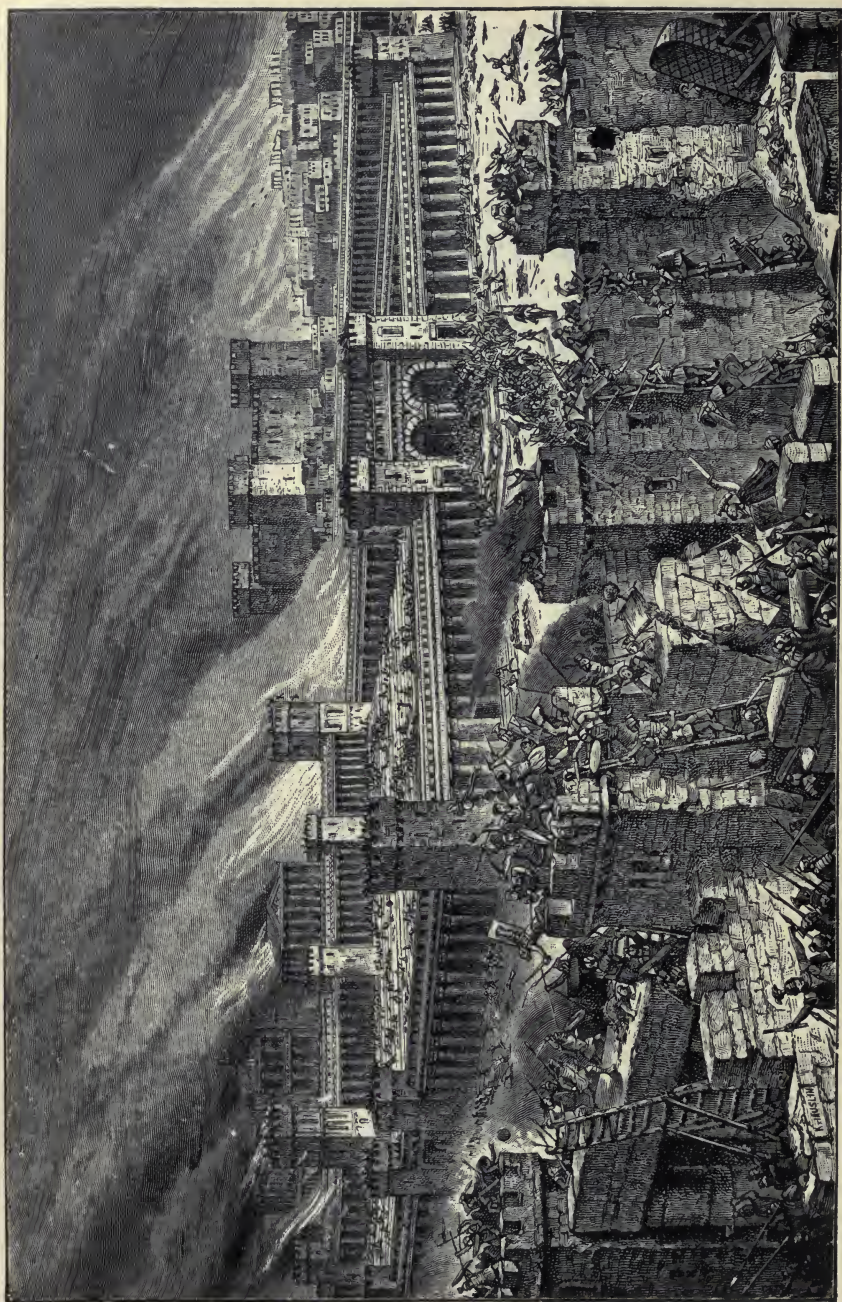
3. Upon hearing Christ say that the time would come when the temple at Jerusalem should be entirely destroyed, what did the disciples ask him?

"Tell us, when shall these things be? and what *shall be the sign* of thy coming, and of the end of the world?" Matt. 24:3.

4. Did he intimate that the end was then close at hand?

"And Jesus answered and said unto them, *Take heed that no man deceive you*. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; *for all these things must come to pass, but the end is not yet*." Verses 4-6.

5. After telling them there would be wars, famines, pestilences, and earthquakes in many places, what did he say these would be?



"All these are the *beginning of sorrows*." Verse 8. With all these things taking place as only the *beginning* of sorrows, the disciples certainly could not look for the Lord's coming in their generation.

6. To what extent is the gospel to be preached before the end?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come*." Verse 14. The word *then*, as here used, is an adverb of time, meaning "at that time." The gospel to be so preached is not to *convert* the world; but is to be simply a "witness" unto all nations, that they may be condemned who do not obey it.

7. What has been already admitted concerning the progress of the gospel?

"Within a year, Central Africa, the last remaining stronghold of barbarism, has been opened up, and missionaries are now preaching the truth in the territory of one of its fiercest and most powerful kings. If the doctrine of the pre-millennialists be correct, — that the gospel is to be preached, not to convert the world, 'but for a witness unto all nations,' and that when it is so preached we are to expect the end, — then it may well be that the end is nearer than most of us think." — *Christian Union*, Nov. 13, 1878.

8. After giving a general summary of matters, how did the Lord particularize the events of the future?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Matt. 24 : 15.

9. How is this same thought expressed elsewhere?

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21 : 20.

10. What did our Lord say was to follow this destruction of the city?

"For *then shall be great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24 : 21.

11. How long was the papal power to hold sway over the saints?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: *and they shall be given into his hand until a time and times and the dividing of time*." Dan. 7 : 25.

12. What is the meaning of the expression, "time and times and the dividing of time"?

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*." Rev. 12 : 6. The period here given is again expressed in verse 14, by "time, times, and half [dividing of] a time." Twelve hundred and sixty days, then, is here meant by the expression "time, times, and half a time." But these days themselves are *symbolic*, and must refer to some *literal* period of time.

13. What does a symbolic day indicate?

"This shall be a sign [symbol] to the house of Israel. . . . And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*" Eze. 4 : 3-6.

NOTE. — These symbolic days would therefore indicate an equal number of literal years. The papacy received its power to correct heretics in A. D. 538, by the confirmation of Justinian, the Roman emperor. The time to which the papal power over the saints would extend (1260 years), ended in 1798. For further explanation of this point, see reading on "A Remarkable Symbol," p. 29.

14. What did the Lord say would be done in view of the rigor of that persecution?

"And except those days should be shortened, there should no flesh be saved: *but for the elect's sake those days shall be shortened.*" Matt. 24 : 22. The days of *persecution* simply, were to be shortened, and not the days predicted for the Roman power to bear rule. The Reformation under Wickliffe, Luther, and others softened public sentiment, which in a measure restrained the rage of the papacy, and so modified the tribulation.

15. Did the Lord say he would return *immediately* after the tribulation ceased?

"*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.* For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24 : 23, 24.

16. What did he say would immediately follow?

"Immediately after *the tribulation of those days shall the sun be darkened*, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Verse 29.

17. How is this expressed by Mark?

"But *in those days, after that tribulation*, the sun shall be darkened, and the moon shall not give her light." Mark 13 : 24. That is, *in* the days of the papal power, but *after* the tribulation ceases, shall these events take place. The persecution was the strongest under the direction of the Jesuits. This order was founded by Ignatius Loyola, and established by Pope Paul, Sept. 27, 1540. It finally became so distasteful to the popes, on account of its continually growing power, that by a papal bull the order was dissolved, July 21, 1773. From this time on there is no record of any open persecution of the saints. Then, according to the last text quoted, somewhere between 1773, when the persecution ended, and 1798, the time to which the prophetic days extended, we must look for the first of these signs given by our Lord — the darkening of the sun.

18. Was there such a phenomenon? If so, when did it occur? — On May 19, 1780.

NOTES. — "The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." — *President Dwight, in Historical Collections.*

"The greatest darkness was at least equal to what is commonly called candle-lighting in the evening. The *appearance was indeed uncommon, and the cause unknown.*" — *Connecticut Journal, New Haven, May 25, 1780.*

"*Dark Day, The, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.*" — *Webster's Unabridged Dictionary, in Explanatory and Pronouncing Vocabulary, art. Dark Day.*

The inquiry may be raised, Why was the darkening of the sun confined to so limited a district as a portion of the Western Hemisphere, if it was to be a sign of the Lord's coming? — For the same reason that the star which guided the wise men of the East to the birthplace of the infant Saviour, was seen only by them. At that time, although the prophecies pointing to the first advent were fulfilled, and the time for the predicted star (Num. 24 : 17) to appear, was at hand, those claiming to be God's people, and living in the very land where the Messiah was to be born, were so far lost in darkness that God withheld from them the sign, and gave it to a few isolated yet faithful ones in the far East. Circumstances were similar when the time arrived for the first sign of the second advent to appear. Those claiming to be the Lord's people were sunk in coldness and formality. The sign could not have benefited them. There were, however, a few faithful souls who had been driven by persecution to seek a refuge on the shores of New England. To these, who would appreciate such a sign and preserve the knowledge of its appearance, God gave the first sign of the approach of his Son.

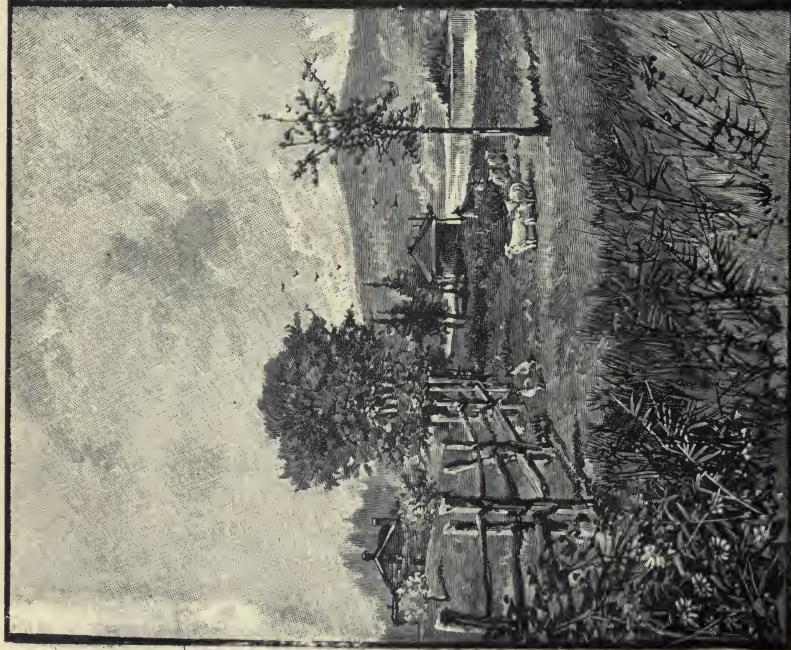
19. When did the moon refuse to shine?

"The night succeeding that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service." — *Stone's History of Beverly (Mass.).*

The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Dr. Adams, that "the moon had full'd the day before."

20. When did the stars fall, as predicted in the prophecy? — November 13, 1833.

NOTES. — "But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image



[40]

MORNING.

THE DARK DAY OF MAY 19. 1780.

MID-DAY.



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employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' — *Burritt's Geography of the Heavens*, p. 163, ed. 1854.

"No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted; thousands swiftly followed in the track of thousands, *as if created for the occasion*." — *Christian Advocate and Journal*, Dec. 13, 1833.

A star or a meteor, prepared for the occasion, went before the wise men to direct them to the Saviour. It is not necessary that the planetary worlds should fall in order that the prophecy of Matt. 24:29 may be literally fulfilled.

"The spectacle must have been of the sublimest order. The apostle John might have had it before him when he indited the passage referring to the opening of the sixth seal: 'And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'" — *Edward Dunkin, F. R. A. S. of the Royal Observatory, Greenwich, in "The Heavens and the Earth,"* p. 186.

21. When the trees put forth their leaves, what does it indicate?

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, *ye know that summer is nigh*." Matt. 24:32.

22. What just as surely indicates the Lord's speedy coming?

"So likewise ye, *when ye shall see all these things*, know that it is near, even at the doors." Verse 33.

23. How near is the Lord's coming when these signs have been fulfilled?

"Verily I say unto you, *This generation shall not pass*, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Verses 34, 35. As though he said, This generation of which I speak; the one that actually sees the last sign, has seen *all* of them in the sense that we have seen the progress of science. We have not actually lived during its entire development, but we look back and say we have seen it. So in this case. The same original word here used and translated "this," also occurs in Luke 17:34: "I tell you in *that* night [the night of which I speak] there shall be two in one bed."

24. Can we know the *day and hour* of his coming?

"But of that day and hour *knoweth no man*, no, not the angels of heaven, but my Father only." Verse 36.

25. What will be the moral condition of the world when the Lord comes?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; *so shall also the coming of the Son of man be.*" Verses 37-39.

26. If we have knowledge of the Lord's coming, what is our duty?

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Verse 44.

27. What will be the doom of those who say in their hearts that the Lord is not soon coming?

"But and if that evil servant shall say in his heart, My lord delayeth his coming, . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [margin, *cut him off*], and appoint him his portion with the hypocrites; there shall be weeping, and gnashing of teeth." Matt. 24:48-51.



ON the sun, and moon, and stars,
Signs and wonders have appeared;
Earth has groaned with bloody wars,
And the hearts of men have feared.

Soon shall ocean's hoary deep,
Tossed with stronger tempests, rise;
Darker storms the mountain's sweep,
Fiercer lightnings rend the skies.

Dread alarms shall shake the proud,
Pale amazement, restless fear;
And amid the thunder-cloud
Shall the Judge of men appear.

But, though from his awful face,
Heaven shall fade, and earth shall fly,
Fear not ye, his chosen race,
Your redemption draweth nigh.

REGINALD HEBER.





The Millennium.



O what time is the coming of Christ compared?

"But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24 : 37.

2. How was it in the days of Noah?

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6 : 5.

3. What characteristics will be especially noticeable in the last days?

"This know also, that in the last days *perilous times shall come*. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof*." 2 Tim. 3 : 1-5.

4. But will not this state of things grow better before the Lord comes?

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Verse 13.

NOTE. — "Even to the end of time there will still be occasion for the same complaint; the world will grow no better, no, not when it is drawing toward its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming." — *Matthew Henry, on Luke 18 : 8*.

5. Will it be easy for those living at this time to serve the Lord?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." Verse 12.

NOTE. — "As it was formerly, so it is now, and so it will be to the end of time; he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times than others, yet all Christians in all ages will suffer persecution." — *Memoirs and Sermons of Whitefield*.

6. In his parable of the wheat and tares, what did the Saviour say?

“*Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them.*” Matt. 13 : 30.

7. What are represented by the wheat and the tares?

“*The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.*” Verse 38.

8. When does the harvest come?

“*The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*” Verse 39. Thus it is plain that the wicked (tares) live with the righteous (wheat) till the end of the world. There is, then, no time before Christ’s coming for a sinless state, in which all men shall give glory to God.

9. When shall the “man of sin” (2 Thess. 2 : 3), also called “that Wicked,” cease his iniquity?

“*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*” 2 Thess. 2 : 8.

NOTE. — “Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them.” — *Dr. A. Clarke, on Rev. 20 : 2.*

10. How long is the “little horn” (Dan. 7 : 25) to make war with the saints?

“*I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.*” Dan. 7 : 21, 22.

11. How many classes of people will there be on the earth when the Lord comes?

“*For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.*” 1 Thess. 5 : 2-4.

12. What will those who are in darkness say when they hear about the Lord’s coming?

“*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*” 2 Peter 3 : 3, 4.

Jews and Parsees, 15,470,000.

Greek Catholics, 84,136,000

Protestants, 114,815,500.

Brahminical Hindoos, 120,000,000.

Mohammedans, 122,400,000.

Roman Catholics, 225,000,000.

Pagans, 227,000,000.

Buddhists, 482,600,000.

Unclassified, 51,050,000.

RELIGIONS OF THE WORLD.

13. What will be popularly taught in the last days?

"But in the last days . . . many *nations* shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; . . . and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 1-3.

14. What does the Lord say will be the actual condition of the world just before the end?

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

NOTES. — The annual amount paid for war in the world is \$2,600,000,000 [£537,190,083], while only \$5,000,000 [£1,033,058] is paid for Christian missions! This puts an awful burden on labor, forcing it to pay \$500,000,000 [£103,305,800] per day before its own wants are begun to be provided for. The aggregate war debt of the world is \$23,000,000,000 [£4,752,066,116]. Eighty-three per cent of the income of Great Britain goes for war purposes.

The number of men, horses, and cannon that several of the leading powers of Europe have at their command, is as follows: Russia, 1,519,810 men, 181,000 horses, 2,084 cannon; Germany, 835,000 men, 96,000 horses, 2,022 cannon; Austria, 856,980 men, 58,125 horses, 1,600 cannon; England, 478,800 men; France, 124,650 men. The remaining states of Europe make up with the above a total of about 5,000,000 men. The figures given represent the regular standing armies of these countries; but in case of war, these numbers could and would be swelled indefinitely.

15. But are not the heathen to be given to the Lord for an inheritance?

"Ask of me, and *I shall give thee the heathen for thine inheritance*, and the uttermost parts of the earth for thy possession." Ps. 2: 8.

16. What will the Lord do with them?

"Thou shalt *break them with a rod of iron*; thou shalt *dash them in pieces* like a potter's vessel." Verse 9. They are given to the Lord, not to be converted, but to be dashed in pieces.

NOTES. — A glance at the accompanying diagram will show the relative increase of the Christians as compared with the heathen world. The ratio there shown is based on the generally received number of inhabitants in all the world, namely, 1,400,000,000. As will be seen, Protestants comprise a little more than one thirtieth of the number, and all believers in Christ combined (Catholics, Greeks, and Protestants) reach only to a little more than one fourth of the world's population. And this is after more than eighteen and one half centuries of Christianity. The result now shown is not because missionary work is neglected; for during the past hundred years, great efforts have been put forth in this direction. It is, however, a fact, according to statistics, that the annual birth-rate among the heathen is largely in excess of the converts

among them to Christianity. Take, for instance, the population of India, 250,000,000. Allowing the birth-rate to be five per cent, which is a moderate estimate, the annual increase of inhabitants would be 12,500,000. If the converts to Christianity were to count up 100,000 a year in that country, it would be considered almost a miracle of grace. But even then the excess of births over the converts would be 12,400,000 every year. Lest these figures should seem appalling, we will make the estimate ten times more favorable toward evangelizing the heathen world. Suppose that each year there is but one birth for every 100 inhabitants of India, and that only one half of this number live to grow up. The native increase would then be 1,250,000, or 1,150,000 births in excess of the annual conversions to Christianity.

Taking the whole heathen world as estimated at 1,000,000,000, and allowing one birth annually to every 200 inhabitants, it would give a yearly increase of inhabitants of 5,000,000. Reckoning the converts from all these, in the same proportion as from among the natives of India, we would receive into Christianity each year, 400,000, which would be considered an immense number. This would give, of heathen children each year, an excess of 4,600,000 over the converts to Christianity. At this rate the prospect of converting the world before the Lord comes, so that all shall know him from the least unto the greatest, is certainly not very flattering. But the question may arise, if these figures are not offset by the deaths that annually occur among the heathen. Doubtless many die, and perhaps nearly as many each year as are born. But that does not help the matter, as those that have been evangelized stand their chance of dying with all the others, so that the same proportion of these drop off each year as of the heathen themselves. This places the matter right back where our figures left it, with this exception, that some of the births occurring may be among the evangelized ones, and so saves them from being added to the list of heathen.

To show that we are not alone in presenting the increase of the heathen element in those lands, in excess of the conversions to Christianity, we give the following from Rev. James Johnson, F. S. S., in "A Century of Christian Missions," published in 1886. He says: "The heathen and Mohammedan population of the world is more by 200 million than it was a hundred years ago; while the converts and their families do not amount to three million. The numbers now generally accepted as accurate and quoted by the church missionary and other societies, are 173 millions of Mohammedans and 874 millions of heathen, 1,047 [million] in all. . . . We mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts."

With reference to the work in civilized lands, the Rev. T. De Witt Talmage says: "I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations. . . . Within the last twenty-five years the churches of God in this country have averaged *less than two conversions a year* each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to?" Looking at the matter from whatever standpoint one will, there is no prospect of the world's being converted to Christ.

17. When does the Lord thus rule the wicked nations in wrath?

“And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and *he treadeth the winepress of the fierceness and wrath of Almighty God.* And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords.” Rev. 19: 15, 16.

18. Then instead of looking for the conversion of the world, what should be the hope of the church?

“Looking for that blessed hope, and *the glorious appearing of the great God and our Saviour Jesus Christ.*” Titus 2: 13. See also 2 Tim. 4: 6-8; 1 Thess. 4: 14-18; 1 Peter 5: 4.

NOTE. — The word *millennium* is made up of two Latin words—*mille*, a thousand, and *annus*, a year—and means a thousand years. The only place in the Bible where a definite thousand years is mentioned is in Rev. 20: 1-9. For explanation of that period, see reading on p. 219.



THE coming King is at the door,
Who once the cross for sinners bore,
But now the righteous ones alone
He comes to gather home.

The signs that show his coming near
Are fast fulfilling year by year,
And soon we'll hail the glorious dawn
Of heaven's eternal morn.

Look not on earth for strife to cease,
Look not below for joy and peace,
Until the Saviour comes again
To banish death and sin.

Then in the glorious earth made new
We'll dwell the countless ages through;
This mortal shall immortal be,
And time, eternity.





Institution of the Sabbath.

IN his mention of the "little horn," what does the prophet say that power should think to do?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*"
Dan. 7 : 25.

2. What does Paul say the "man of sin" should do?

"Except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and *exalteth himself above all that is called God,* or that is worshiped." 2 Thess. 2 : 3, 4.

NOTE. — There is only one way by which any power could exalt itself above God.

Although it might enact numberless ceremonies, the observance of which would be demanded as strictly as God requires his commandments to be obeyed, yet as long as the people felt obliged to obey God also, no power could be said to be elevated *above* God. It would only be *equal with* him. In order, then, for this power to exalt itself *above* God, it must of necessity seek to change God's law, or some portion of it, and require obedience to his own law instead of God's.

3. What power has attempted to change the law of God? — The papacy; as proved by history and the admissions of Catholic writers themselves, such as the following : —

"*Ques.* — Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* — Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." — *Doctrinal Catechism (Catholic)*, p. 174. See also, reading on "The Change of the Sabbath," p. 60.

4. What does the Sabbath commandment require?

"*Remember the Sabbath day, to keep it holy.* Six days shalt thou labor, and do all thy work; but *the seventh day is the Sabbath of the Lord thy God*: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 8–10.

5. Why did the Lord set apart the seventh day for man to keep?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, *and rested the seventh day*; wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

6. Did God bless the seventh day while he was resting upon it, or after that rest was finished?

"And God blessed the seventh day, and sanctified it; *because that in it he had rested* from all his work which God created and made." Gen. 2: 3. Then the blessing of God could not pertain to the first seventh day, as that was already past, and past time could not well be blessed. The blessing pronounced on the seventh day must therefore have been for *future* seventh days.

7. What three distinct acts were necessary to establish the Sabbath of the commandment?

God *rested* on it; he *blessed* it; he *sanctified* it. "*Sanctify*: to make sacred or holy; to set apart to a holy or religious use." — *Webster*.

8. For whom was it thus made?

"And he said unto them, *The Sabbath was made for man*, and not man for the Sabbath." Mark 2: 27. It was not made for the Jews alone. The Jews derive their name from Judah, one of the twelve sons of Jacob, from whom they are descended. The Sabbath was made more than two thousand years before there was a Jew.

9. How does the Bible use the term *sanctify* in other texts?

"And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, *Set bounds about the mount, and sanctify it.*" Ex. 19: 23. See also Joel 1: 14, where it says: "Sanctify [*i. e.*, appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord." In all places in the sacred text it means to appoint, or proclaim, as in Joshua 20: 7; 2 Kings 10: 20, 21; Zeph. 1: 7, margins. So when the Sabbath was sanctified, as the last act by which it was made for man, an appointment, or proclamation, of the Sabbath was given.

NOTES. — "If we had no other passage than this of Gen. 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words *he hallowed it* can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy." — *Lange's Commentary*, vol. 1, p. 197.

"'And sanctified it.' Heb., *kadash*. It is by this term that the *positive appointment* of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., '*because that in it he had rested*,' etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day, which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time." — *Notes on Gen. 2:3*, by Geo. Bush, Prof. of Hebrew and Oriental Literature in New York City University.

10. When Israel murmured in the wilderness, and God designed to give them manna for food, how did he say he would prove them?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may *prove them, whether they will walk in my law, or no.*" Ex. 16:4.

11. On which day did the people gather a double portion of the manna?

"And it came to pass, that *on the sixth day they gathered twice as much bread*, two omers for one man; and all the rulers of the congregation came and told Moses." Verse 22.

12. When the rulers told Moses of this act, what reply did he make?

"And he said unto them, *This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath* unto the Lord." Verse 23. This was a full month, and more, before the proclamation of the Sabbath from Sinai.

13. *When* had God said this?

In the beginning, when God sanctified the Sabbath, thus proclaiming its sacredness. Gen. 2:3.

14. What did some of the people do on the seventh day?

"And it came to pass, that there *went out some of the people on the seventh day for to gather*, and they found none." Verse 27.

15. How did God reprove their disobedience?

"And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*" Verse 28.

16. Was breaking the Sabbath a refusal to walk in the law of God?

“See, for that *the Lord hath given you the Sabbath*, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.” Verse 29.

17. How did the Lord prove the people (verse 4) whether they would keep his law, or not?

By the Sabbath commandment; and so the Sabbath was a part of God’s law even before it was spoken from Sinai. It is this sacred institution, which God preserved by the miracle of the falling manna, that the papal power has thought to subvert.

18. Why did God give the Sabbath?

“And hallow my Sabbaths; and they shall be a sign between me and you, *that ye may know that I am the Lord your God.*” Eze. 20:20.

NOTE. — As the Sabbath was given that man might keep in memory the creative power of God, it can be readily seen that a power endeavoring to exalt itself above God would first try to cover up or remove that which called man’s special attention to his Creator. This could be done in no way so effectually as by setting aside God’s memorial — the seventh-day Sabbath. To this work of the papacy Daniel had reference when he said, He shall “think to change times and laws.” Chap. 7:25.



HAIL, peaceful day! divinely blest!
 Sweetly thy glories would we sing,
 Memorial of that sacred rest
 Of vast creation’s mighty King:
 This hallowed time to man was given,
 A foretaste of the bliss of heaven.

Hark! through the shining courts above
 What rapturous praises echo now!
 Around that holy law of love
 Seraphs in adoration bow;
 Let earth, responsive to the strain,
 Exalt alone Jehovah’s name.

O come, thou bright, immortal day!
 When at his temple all adore,
 And own his universal sway
 From age to age, forevermore;
 Then Zion shall in triumph reign,
 And Eden bloom on earth again.

ANNIE R. SMITH.



Sunday Sacredness.

IN what part of the New Testament is found the first mention of the first day of the week ?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28 : 1. Sunday is the first day of the week. See Webster. Matthew wrote his Gospel six years after the resurrection of Christ, yet calls the day before the first day, the Sabbath.

2. Where is the first day next mentioned ?

"And when the Sabbath was past, . . . very early in the morning the first day of the week they came unto the sepulcher at the rising of the sun." Mark 16 : 1, 2. This is the same incident as that related by Matthew, and Mark wrote his Gospel thirty-two years after the resurrection of Christ.

3. On what day was Jesus raised from the dead ?

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Verse 9.

4. On what day was Christ laid in the tomb ?

"This man [Joseph] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on." Luke 23 : 52-54.

5. What did the holy women do, after seeing where he was laid ?

"And they returned, and prepared spices and ointments ; and rested the Sabbath day according to the commandment." Verse 56.

6. What work did they postpone till the first day because they would not do it on the Sabbath ?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24 : 1. Luke wrote his Gospel twenty-four years after the events he records had occurred, and he, too, by Inspiration, calls the day before the first day of the week, the Sabbath.

7. How does John speak of these events?

"*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.*" John 20 : 1. John wrote his Gospel in A. D. 97, and yet he gives no title of sacredness to the first day. He gives substantially the same account as the other evangelists.

8. What took place in the evening of that same first day?

"Then the same day at evening, being the first day of the week, *when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*" Verse 19.

9. Had Jesus previously appeared to some of his disciples?

"*He appeared in another form unto two of them, as they walked, and went into the country.*" Mark 16 : 12.

10. When they went and told the others who were assembled, how did they receive the news?

"And they went and told it unto the residue; *neither believed they them.*" Verse 13.

11. When Jesus afterward met the eleven, what did he say to them?

"Afterward he appeared unto the eleven as they sat at meat, and *upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*" Verse 14. From this testimony it is plain that the eleven were not assembled together to celebrate his resurrection; for they did not believe he was risen.

12. Did Christ appear to the eleven while the two who had seen him at Emmaus were relating their experience?

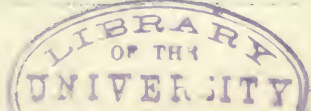
"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. . . . *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*" Luke 24 : 33-36.

13. Were the disciples here assembled to partake of the communion?

"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? *And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them.*" Verses 41-43. Fish and honey are never used at the communion.

14. Where did the disciples live when in Jerusalem?

"And when they were come in, they went up into an upper room, *where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James.*" Acts 1 : 13. They all abode in this room, and were probably at home, partaking of their evening meal, when the Saviour met with them. He knew their habits and their time of eating, and when he came, he found them with their doors closed for fear of the Jews.





15. When did the Saviour next meet with his disciples ?

"And after eight days, again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20 : 26. This is not the *eighth day*, but "*after eight days*,"—an indefinite expression. If this were a definite expression, it would carry the meeting (counting from Sunday night) over *beyond* Monday of the next week. (For meaning of such expressions, compare the text with Matt. 17 : 1 and Luke 9 : 28.)

16. On what day did Paul once meet with the brethren at Troas

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight." Acts 20 : 7.

17. At what time of day was this meeting held ?

"And there were many lights in the upper chamber, where they were gathered together." Verse 8.

NOTES. — "Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. . . . For my own part, I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was. . . . Therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day, the day ever beginning and ending at evening."—*William Prynne*, in "*Dissertation on the Lord's Day Sabbath*," pp. 36-41, 1633.

"The labors of the early days of the week that was spent at Troas are not related to us ; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—*Conybeare and Howson's Life of Paul*, p. 626, *people's edition*, 1878.

"He pursued his lonely road that Sunday afternoon in spring, among the oak-woods and the streams of Ida."—*Id.*, p. 629.

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days."—*Prof. Mc Garvey, Commentary on Acts*.

"The idea of the transference of the Jewish Sabbath from the seventh day to the first, was an invention of later times."—*Henry Alford, D. D., on Acts 20 : 7*, in "*New Testament for English Readers*."

18. How many accompanied Paul on his journey into Asia on this occasion?

“And there accompanied him into Asia *Sopater* of Berea; and of the Thessalonians, *Aristarchus* and *Secundus*; and *Gaius* of Derbe, and *Timotheus*; and of Asia, *Tychicus* and *Trophimus*.” Acts 20:4.

19. While Paul was walking across the peninsula (nineteen and one half miles) to Assos, what were his companions doing?

“And *we went before to ship, and sailed unto Assos*, there intending to take in Paul; for so had he appointed, minding himself to go afoot.” Verse 13. None of them regarded Sunday as anything more than an ordinary day.

20. What did Paul tell the Corinthian church to do on Sunday?

“*Upon the first day of the week let every one of you lay by him in store*, as God hath prospered him, that there be no gatherings when I come.” 1 Cor. 16:2.

21. What was this collection for?

“Now concerning the *collection for the saints*, as I have given order to the churches of Galatia, even so do ye.” Verse 1.

NOTE. — This was not to be taken up in the public congregation. “Let every one of you *lay by him in store*.” Greenfield, in his *Lexicon*, translates the Greek term, by one's self, *i. e.*, at home; two Latin versions, the Vulgate and that of Castellio, *apud se*, with one's self, at home; three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, at his own house, at home; the German of Luther, *bei sich selbst*, by himself, at home; the Dutch, *bij zich zelven*, same as the German; the Italian of Diodati, *appresso di se*, in his own presence, at home; the Spanish of Phelipe Scio, *en su casa*, in his own house; the Portuguese of Ferreira, *para isso*, with himself; the Swedish, *naer sig sjelf*, near himself.

This completes the entire list of texts in the New Testament containing a mention of the first day of the week, and they all treat that day as only a common day.

22. When was John in the Spirit?

“I was in the Spirit *on the Lord's day*, and heard behind me a great voice, as of a trumpet.” Rev. 1:10.

23. What day has God called his?

“If thou turn away thy foot from *the Sabbath, from doing thy pleasure on my holy day*.” Isa. 58:13.

24. Of what day has Christ claimed to be Lord?

“Therefore the Son of man is *Lord also of the Sabbath*.” Mark 2:28. Then the Sabbath is the Lord's day. The other six are for man's use, in which to labor. Sunday sacredness is not known in the New Testament.

"THE SON OF MAN IS LORD ALSO OF THE SABBATH."

New Testament Sabbath.

IN what order do the Sabbath and first day stand in the week?

"In the *end of the Sabbath*, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28 : 1.

2. After the crucifixion, what day was kept by the women who followed Jesus?

"And they returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment.*" Luke 23 : 56.

3. What day is the Sabbath "according to the commandment"?

"But *the seventh day is the Sabbath* of the Lord thy God; in it thou shalt not do any work." Ex. 20 : 10.

4. How did the holy women regard the first day of the week?

"Now *upon the first day of the week*, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24 : 1.

5. What was the custom of Christ in regard to the Sabbath?

"And he came to Nazareth, where he had been brought up; and, as his custom was, *he went into the synagogue on the Sabbath day, and stood up for to read.*" Luke 4 : 16.

6. In predicting the overthrow of Jerusalem, and the necessity of fleeing from Judea before that time, what did he enjoin upon his disciples regarding the Sabbath?

"But pray ye that your flight be not in the winter, *neither on the Sabbath day.*" Matt. 24 : 20. The destruction of Jerusalem was accomplished by the Romans in A. D. 70; and the Sabbath, therefore, was certainly commanded by Christ as late as that period.

7. What title does Inspiration give to the day on which the Jews met in the synagogues?

“For Moses of old time hath in every city them that preach him, *being read in the synagogues every Sabbath day.*” Acts 15 : 21. The Jews read Moses in the synagogue only on the seventh day — never on the first day. But these days on which they did read Moses, are said in the text to include *every Sabbath day.*

8. To whom was Paul especially commissioned to preach?

“But the Lord said unto him, Go thy way ; for he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” Acts 9 : 15 ; 22 : 21 ; Rom. 1 : 5.

9. On what day did he and Barnabas go into the synagogue at Antioch?

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue *on the Sabbath day, and sat down.*” Acts 13 : 14.

10. After the sermon had been preached by Paul, and the Jews had all left the synagogue, what did the Gentiles request of the apostles?

And when the Jews were gone out of the synagogue, *the Gentiles besought that these words might be preached to them the next Sabbath.*” Verse 42.

NOTE. — This was as late as A. D. 45. The Jews had all left the meeting, and as Paul was the minister to the Gentiles, there was nothing to deter the apostle from announcing a meeting for them on the following day, Sunday, if that was to be the Christian Sabbath. But nothing to this effect is said in the text or its connection.

11. What was the result of this request of the Gentiles?

“And *the next Sabbath day came almost the whole city together* to hear the word of God.” Verse 44.

12. On what day did the women at Philippi hold their prayer-meetings?

“And *on the Sabbath we went out of the city by a river side, where prayer was wont to be made ;* and we sat down, and spake unto the women which resorted thither.” Acts 16 : 13.

13. What shows that upon his arrival in the city, the apostle waited for the Sabbath before attempting to hold a meeting?

“And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony ; *and we were in that city abiding certain days.*” Verse 12.

14. What was Paul's customary day for holding religious services?

“They came to Thessalonica, where was a synagogue of the Jews : and Paul, *as his manner was, went in unto them, and three Sabbath days* reasoned with them out of the Scriptures.” Acts 17 : 1, 2.

15. How did the apostle spend the working days of the week when at Corinth?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: . . . and because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." Acts 18: 1-3.

16. What did he do on the Sabbath days?

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Verse 4.

17. How long did he continue this work?

"And he continued there a year and six months, teaching the word of God among them." Verse 11.

NOTE. — Here were seventy-eight Sabbaths on which Paul preached in one city. The record further says that he worked at his trade, and we may justly infer that Paul worked at tent-making just as many Sundays as he preached Sabbaths. But if we place with these seventy-eight Sabbaths, the three he spent at Thessalonica, the one at Philippi, and the two at Antioch, we have a record of eighty-four Sabbaths on which the apostle held religious services, while he held only one on the first day, and that only a night meeting, immediately following the Sabbath. See reading on "Sunday Sacredness," p. 52.

18. On what day was John in the Spirit?

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1: 10.

19. Who is Lord of the Sabbath?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. Also means "in like manner."

20. Who else besides Christ claims the Sabbath as his day?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my [God's] holy day." Isa. 58: 13.

21. Why does God call it his day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

22. But how did God create the world?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2.

NOTE. — Then when God rested from his creative work, the Son, by whom this work was performed, rested also. He could therefore well claim, by right of creation, to be Lord of the Sabbath, just the same as God himself. It was doubtless from this consideration that he said he was Lord ALSO of the Sabbath.



The Change of the Sabbath.

ACCORDING to the prophet, what was to be Christ's attitude toward his Father's law?

"The Lord is well pleased for his righteousness' sake; *he will magnify the law, and make it honorable.*" Isa. 42 : 21.

2. How much of the law did he uphold?

"For verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law*, till all be fulfilled." Matt. 5 : 18.

3. How were those to be regarded who should break one of these commandments?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least in the kingdom of heaven.*" Verse 19.

4. *How much* of the law did Christ say is suspended on the two great commandments of love?

"On these two commandments hang ALL the law and the prophets." Matt. 22 : 40.

NOTE. — The entire code of ten commandments is clearly binding on Christians.

From the above texts we learn that Christ had no thought of changing any of them. One of these commands the observance of the *seventh* day as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But we see from his own words that he has not attempted such a work.

5. What is said of the power represented by the "little horn"?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7 : 25.
For location of this power, see reading on "A Remarkable Symbol," p. 29.

6. What power claims authority to change God's law? — The Roman Church.

NOTES. — "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." — *Decretal De Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ, respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness." — *Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law ; and of wrong make right, by *correcting and changing laws.*" — *Pope Nicholas, Dist. 96.*

7. What part of the law has this power thought to change ? — The fourth commandment.

NOTES. — "They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears ; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments." — *Augsburg Confession, art. 28.*

"It [the Roman Church] has *reversed* the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day." — *N. Summerbell, in History of the Christians, p. 418.*

8. Who first enjoined Sunday-keeping by law ? — Constantine the Great.

NOTES. — "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labor." — *Encyclopedia Britannica, art. Sunday, ninth edition, 1887.*

"Constantine the Great made a law for the whole empire (A. D. 321) that Sunday should be kept as a day of rest in all cities and towns ; but he allowed the country people to follow their work." — *Encyclopedia Americana, art. Sabbath.*

9. What did Constantine's law require ?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun ; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture ; because it often happens that no other day is so fit for sowing corn and planting vines ; lest, the critical moment being let slip, men should lose the commodities granted by Heaven." — *Translated from the original edict in Latin, now in Harvard College.*

NOTE. — It will be noticed that in this edict no sacred title is given to the day to be observed ; it is called simply the "venerable day of the sun," and was enforced only as such. Constantine, like his ancestors, was a worshiper of the sun. The first day of the week had for ages been dedicated to that worship, and from that fact retains the name *Sunday*. See Webster. But on acknowledging Christ, Constantine refused to surrender the venerable day of the sun, and brought it into Christianity with him, and thus it was handed down to the Christian church.

10. When and by what authority was Sunday first enjoined upon Christians as the Lord's day ?

THE LAW OF GOD

AS GIVEN BY JEHOVAH.

"I WILL NOT ALTER THE THING THAT IS GONE
OUT OF MY LIPS."

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

[See Ex. 20 : 3-17.]

AS CHANGED BY MAN.

"HE SHALL THINK HIMSELF ABLE TO CHANGE
TIMES AND LAWS." DANIEL 7:25.
DOUAY BIBLE.

I.

I am the Lord thy God; thou shalt not have strange gods before me.

II.

Thou shalt not take the name of the Lord thy God in vain.

III.

Remember that thou keep holy the Sabbath day.

IV.

Honor thy father and thy mother.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

[See Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.]

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day." — *Dissertation on the Lord's Day Sabbath*, p. 163, 1633.

11. What did this council decree about the Sabbath?

"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day. . . . Wherefore if they shall be found to Judaize, let them be accursed from Christ." — *Id.*, pp. 33, 34. The foregoing are Protestant testimonies. See also "Hefele's History of the Councils," Laodicea, Canon 29.

12. But do Catholics themselves acknowledge their meddling with the Sabbath commandment? — They do.

"*Ques.* — How prove you that the church hath power to command feasts and holy days?

"*Ans.* — By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church." — *Abridgment of Christian Doctrine*, p. 58.

"*Ques.* — Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* — Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." — *Doctrinal Catechism*, p. 351.

13. To whom do people really pay homage?

"Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*" Rom. 6:16.

14. What kind of worship does the Saviour call that which is not according to God's commandments?

"But *in vain they do worship me, teaching for doctrines the commandments of men.*" Matt. 15:9.

15. What was the difference between Elijah's faith, and that of the other prophets of his day?

"Then said Elijah unto the people, I, even *I only, remain a prophet of the Lord; but Baal's prophets* are four hundred and fifty men." 1 Kings 18:22.

16. Who was the Baal of the heathen Hebrews?

"Baal, or Bel, the principal god of the Phœnicians, Chaldæans, and Carthaginians, is regarded as a personification of the sun. . . . The worship of Baal prevailed among the ancient Jews in the time of the prophet Elijah and earlier." — *Johnson's Universal Cyclopaedia*, art. *Baal*.

"The Baal of the Syrians, Phœnicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god, Baal Shamem, Baal (lord) of the heavens."—*Encyclopedia Britannica*, art. *Baal*.

17. What appeal did Elijah make to the people?

"How long halt ye between two opinions? *if the Lord be God, follow him; but if Baal, then follow him.*" 1 Kings 18:21.

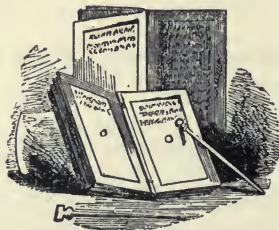
NOTE. — If one becomes a servant to whoever he obeys, and he obeys the dictates of the Roman Church, knowing them to be such, would he not, in the sight of Heaven, be regarded as a servant of that church instead of a servant of God? How appropriate, then, are the words of Elijah (with a slight change) to those who learn the origin of Sunday observance: "How long halt ye between two opinions? If the Lord be God, follow him; but if the Roman Church, follow it."



WHO is on the Lord's side,
Always true?
There's a right and wrong side,
Where stand you?

Thousands on the wrong side
Choose to stand,
Still 't is not the strong side,
True and grand.

Come and join the Lord's side:
Ask you why? —
'Tis the only safe side
By and by.



SCRIPTURE MEMORANDA.

SCRIPTURE MEMORANDA.

SCRIPTURE MEMORANDA.

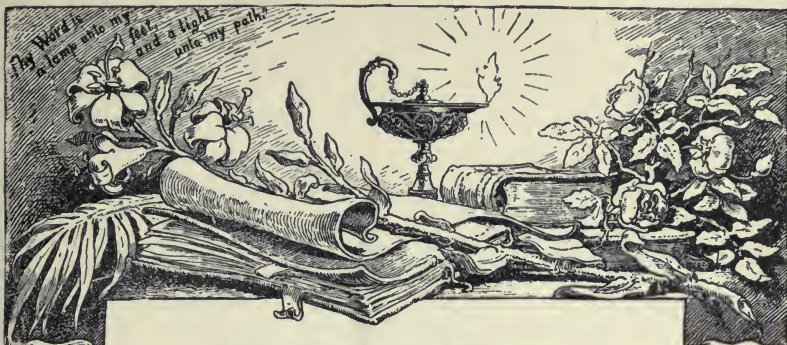
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Signs of the Times.



FOR what did Christ censure the Jewish people?

"O ye hypocrites, ye can discern the face of the sky; *but can ye not discern the signs of the times?*" Matt. 16:3.

2. What sign had Isaiah given by which Christ might be known as the Messiah?

"Therefore the Lord himself shall give you a sign: Behold, *a virgin shall conceive and bear a son, and shall call his name Immanuel.*" Isa. 7:14.

3. Was this fulfilled?

"Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." Matt. 1:22, 23.

4. Where had the prophet said Christ should be born?

"But thou, *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet *out of thee shall he come forth* unto me that is to be ruler in Israel." Micah 5:2.

5. Where was Christ born?

"Jesus was born in *Bethlehem of Judea.*" Matt. 2:1.

6. What had been predicted of his ride into Jerusalem?

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; *lowly, and riding upon an ass, and upon a colt the foal of an ass.*" Zech. 9:9.

7. Was this fulfilled?

"*All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*" Matt. 21:1-9.

8. Did the believers of these and other evidences of his Messiahship, expect a sign of his *second* coming?

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and *what shall be the sign of thy coming, and of the end of the world?*" Matt. 24:3.



[66]

METEORIC SHOWER OF NOV. 13, 1833.

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9. How does Luke record our Saviour's answer to this query?

"And *there shall be signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

10. What is said of these signs by an Old Testament prophet?

"And *I will show wonders in the heavens and in the earth*, blood, and fire, and pillars of smoke. *The sun shall be turned into darkness, and the moon into blood*, before the great and the terrible day of the Lord come." Joel 2: 30, 31.

11. Have the sun and moon been darkened in fulfillment of these predictions?—They have, as stated in the following—

NOTES.—"But especially I mention that *wonderful darkness* on the 19th of May inst. [1780]. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lighted candles at noonday; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night, also, was singularly dark. *The moon, though in the full, gave no light*, as in our text."—*From a manuscript sermon by Rev. Elam Potter, delivered May 28, 1780.*

"The 19th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the *general opinion* that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Pres. Dwight, in Conn. Historical Collections.*

"My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, *but the moon, which was at its full, had the appearance of blood.*"—*Milo Bostwick.*

Herschel, the great astronomer, says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

12. Has there been a display of falling stars that would meet the specifications predicted?

The celebrated astronomer and meteorologist, Prof. Olmstead, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history. . . . The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. . . . This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants from other worlds*, or from the planetary voids." See reading on "Our Lord's Great Prophecy," p. 35.

13. What may be said with reference to the late unusual ocean tempests?

Burnet, in his "Sacred Theory of the Earth," remarks: "Let us then proceed in our explication of this sign, the roaring sea and waves, applying it to the end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest; for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world, as this will do. What proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze or affright us."

The British Vice-Consul at Arica, Peru, thus describes a tidal wave of which he was an eye-witness: "What a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack-thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet [15.25+ meters] high, which came in with an *awful rush*, carrying everything before it in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

NOTE.—These tidal waves, with the cyclones and tornadoes, have become fearfully frequent of late years, especially in sections where such things were never before known. And fear has seized the dwellers of the earth because of them. In the Western States of North America, especially, it is very common for householders to have caves close by their dwellings, so that when peculiarly shaped black clouds, that indicate a cyclone or tornado, appear, they may fly for safety to these places of refuge.

14. What other sign is to indicate the time of the end?

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" Dan. 12:4.

NOTES.—The increase of knowledge referred to in this text evidently means, primarily, religious knowledge; but it covers scientific knowledge also. Since 1799 there have been five great Bible and tract societies organized; namely, the London Religious Tract Society, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, and the International Tract Society. From these have gone forth to the world nearly 200,000,000 Bibles, and countless pages of tracts, disseminating knowledge upon the truths of salvation. Besides these, millions of religious papers are being circulated in the various countries of the earth. This has all been accomplished in the nineteenth century.

"Few phenomena are more remarkable, yet few have been less remarked, than the degree to which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated in the last half century. It is not too much to say that in these respects, more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our lifetime, than in all the previ-

ous lifetime of the race, since states, nations, and politics, such as history makes us acquainted with, have had their being." — *London Spectator*.

"Never was there such activity of invention within the history of mankind as at the present day." — *Phrenological Journal*, April, 1871.

"There are some problems we have hitherto deemed impossible; but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the phonograph or telephone? We talk by cable with an ocean rolling between; we speak with our voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres, and becomes an integral portion of the body. We make a mile of white printing-paper, and send it on a spool that a perfect printing-press unwinds and prints, and delivers to you, folded and counted, many thousand per hour. Of a verity, this is the age of invention, nor has the world reached a stopping-place yet." — *Scientific American*.

15. What is predicted of the moral condition of the world in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:1-5.

NOTES. — Rev. T. De Witt Talmage said not long ago: "I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. . . . There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of the Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, 'I fear that some of this audience will be lost for the rejection of Christ,' why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistics that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen, — within the last twenty-five years the churches of God in this country have averaged *less than two conversions a year* each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to?"

Spurgeon says: "Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from that of the apostles."

16. How will the message of the Lord's coming be generally treated?

"Knowing this first, that there *shall come in the last days scoffers*, walking after their own lusts, and *saying, Where is the promise of his coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

17. What will God's faithful servants be doing at this time?

"Who THEN is a faithful and wise servant, whom his lord hath made ruler over his household, to *give them meat in due season?*" Matt. 24:45.

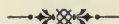
NOTE.—The "meat in due season" here spoken of can refer to nothing else than a proclamation of the signs which indicate the near approach of the Lord. The preaching of these is evidently what causes scoffers mockingly to ask, Where is the promise of his coming?

18. What are all admonished to do when these signs have appeared?

"Therefore *be ye also ready*; for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

19. What will be done to those evil ones who say in their hearts that the Lord delays his coming?

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall *cut him asunder, and appoint him his portion with the hypocrites*: there shall be weeping and gnashing of teeth." Matt. 24: 50, 51.



WE know not the hour of the Master's appearing,
Yet signs all foretell that the moment is nearing
When he shall return,—'t is a promise most cheering,—
But we know not the hour.

There's light for the wise who are seeking salvation,
There's truth in the book of the Lord's revelation,
Each prophecy points to the great consummation,—
But we know not the hour.

We'll watch and we'll pray, with our lamps trimmed and burning,
We'll work and we'll wait till the Master's returning,
We'll sing and rejoice, every omen discerning;—
But we know not the hour.





Manner of Christ's Coming.

WHAT promise is made to those who look for the appearing of Christ?

“So Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear the second time without sin unto salvation.*” Heb. 9 : 28.

2. How many will receive a reward when he comes?

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works.*” Matt. 16 : 27. It is a time of *general* reward.

3. Did the disciples think that death would be the second coming of Christ?

“Peter seeing him [John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?” John 21 : 21-23. That is, from this saying they gathered the idea that because it was intimated to be possible for John to tarry till Christ comes, *he would never die.* Therefore it is certain that they regarded death and the coming of Christ as separate events.

4. If death is not the coming of Christ, how will he come?

“And when he had spoken these things, while they beheld, he was taken up; and *a cloud received him out of their sight.* And while they looked steadfastly



toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*" Acts 1:9-11; Rev. 14:14.

5. How many will behold him when he comes?

"Behold, he cometh with clouds; and *every eye shall see him*, and they also which pierced him." Rev. 1:7.

6. What wonderful demonstration will accompany the Lord's coming?

"The Lord himself shall descend from heaven *with a shout, with the voice of the archangel, and with the trump of God.*" 1 Thess. 4:16. The Lord *himself*, not some other, shall descend.

7. What will then take place?

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, *and the dead shall be raised* incorruptible, and we shall be changed." 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

8. Have not the martyrs of old gone to their reward?

"And these all, having obtained a good report through faith, *received not the promise*, God having provided some better thing for us, that *they without us should not be made perfect.*" Heb. 11:39, 40.

9. When were the disciples to be recompensed?

"For thou shalt be recompensed *at the resurrection of the just.*" Luke 14:14.

10. How is this to be brought about?

"If I go and prepare a place for you, *I will come again, and receive you unto myself.*" John 14:3.

11. What was Enoch's belief about this event?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousand of his saints, to execute judgment upon all.*" Jude 14, 15.

12. What was Job's hope when in the depths of affliction?

"For I know that my Redeemer liveth, and that *he shall stand at the latter day upon the earth.* And though after my skin worms destroy this body, yet in my flesh shall I see God; *whom I shall see for myself*, and mine eyes shall behold, and not another." Job 19:25-27.

13. How did David express himself on this point?

"*For he cometh, for he cometh to judge the earth;* he shall judge the world with righteousness, and the people with his truth." Ps. 96:13.

14. Did Daniel teach this same sentiment?

"And at that time *shall Michael stand up, the great prince* which standeth for the children of thy people; . . . and at that time *thy people shall be delivered*, every one that shall be found written in the book." Dan. 12:1.

15. In what splendor will the Saviour come?

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when *he shall come in his own glory, and in his Father's, and of the holy angels.*" Luke 9:26.

16. When Christ, at the transfiguration, represented his future glory, how did he appear?

"And was transfigured before them; and *his face did shine as the sun, and his raiment was white as the light.*" Matt. 17:2.

17. What is the appearance of an angel?

"His *body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.*" Dan. 10:6.

18. What is the appearance of the glory of God himself?

"And from the appearance of his loins even downward, I saw as it were the appearance of *fire*, and it had brightness round about. *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.*" Eze. 1:27, 28. If Christ comes shining in the accumulated glory of himself and his Father, and surrounded with ten thousand times ten thousand and thousands of thousands of ineffably bright angels, he will indeed be "wrapped in a blaze of boundless glory."

19. For what was Paul waiting when in his Roman dungeon?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, *the righteous judge, shall give me at that day*; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

20. How will the Saviour be seen of those who are finally permitted to behold him?

"But we know that, when he shall appear, we shall be like him; *for we shall see him as he is.*" 1 John 3:2.

21. What description does the beloved John give of his appearance?

"His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. . . . And his countenance was as the sun shineth in his strength." Rev. 1:14-16.

22. When he shall have gathered together his elect (Matt. 24:31), if we are among them, what shall we hear from the Saviour?

"Then shall the King say unto them on his right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" Matt. 25:34.



The Judgment.



OW many must meet the test of the judgment?

"I said in mine heart, God shall judge the *righteous and the wicked*." Eccl. 3 : 17.

2. Will any besides the human family be judged?

"And *the angels which kept not their first estate*, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Three classes, then, will be judged: the righteous, the wicked, and the fallen angels.

3. With which class will the judgment begin? — With the righteous.

"For the time is come that *judgment must begin at the house of God*: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4 : 17.

4. Out of what will they be judged?

"A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; *the judgment was set, and the books were opened*." Dan. 7 : 10.

NOTE. — As soon as a person accepts Christ, his name is entered in the Lamb's book of life, and he is then a candidate for eternal life; but his works, whether good or evil, are recorded in the books of remembrance. So when we say that the judgment begins with the righteous, — the "house of God," — we understand that it begins with those who, when living, professed to be Christ's followers.

5. Will there be a resurrection of *all* the dead ?
 "For the hour is coming in the which *all that are in the graves* shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."
 John 5 : 28, 29 ; Acts 24 : 15.
6. What first occurs when the voice of Christ is heard ?
 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; *and the dead in Christ shall rise first.*" 1 Thess. 4 : 16.
7. In what condition are the saints when raised from the dead ?
 "For the trumpet shall sound, *and the dead shall be raised incorruptible*, and we shall be changed." 1 Cor. 15 : 52. They are not first raised, and afterward made immortal ; but they *are* immortal when they rise.
8. Are the righteous and the wicked raised together ?
 "And I saw the souls of them that *were beheaded* for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; *and they lived* and reigned with Christ a thousand years. *But the rest of the dead lived not again until the thousand years were finished.* This is the first resurrection." Rev. 20 : 4, 5.
9. Why have these been separated from the others before the voice of Christ is heard ?
 "But *they which shall be accounted worthy to obtain* that world, and *the resurrection from the dead*, neither marry, nor are given in marriage." Luke 20 : 35.
 NOTE.—The fact that the saints are raised *incorruptible*, and that they are separated from, and raised one thousand years before, the wicked, shows that the judgment, which decides who will be saved and who lost, takes place *before* the resurrection, and not after it ; for in the latter case, *all* would be raised together, and the separation would take place *afterward*. It is plain, then, that those who come up in the first resurrection must *previously* be "accounted worthy" of that honor.
10. What takes place with the *living* righteous at the second advent ?
 "Behold, I show you a mystery : *We shall not all sleep*, but we shall all *be changed, in a moment, in the twinkling of an eye, at the last trump.*" 1 Cor. 15 : 51, 52 ; 1 Thess. 4 : 16, 17.
11. Why are these separated from among the living wicked, and thus changed ?
 "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."
 Luke 21 : 36.
12. How far will this investigation of cases extend ?
 "For God shall bring *every work* into judgment, with *every secret thing*, whether it be good, or whether it be evil." Eccl. 12 : 14 ; Matt. 12 : 36, 37.

13. When and where are the open and the secret things recorded?

"Then they that feared the Lord spake often one to another; and *the Lord hearkened, and heard it*, and *a book of remembrance was written before him* for them that feared the Lord, and that thought upon his name." Mal. 3:16; Rev. 20:12.

14. By whom is this record made?

"Suffer not thy mouth to cause thy flesh to sin; *neither say thou before the angel*, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:6; Matt. 18:10.

15. Who opens the judgment, and presides over it?

"I beheld till the thrones were cast down [*placed*, Rev. Ver.], and *the Ancient of days did sit*. . . . A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; *the judgment was set, and the books were opened*." Dan. 7:9, 10.

16. Who minister to the Lord, and assist in the judgment?

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. 7:10. "And I beheld, and *I heard the voice of many angels round about the throne* and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

17. Who else is brought before the Father at this time?

"I saw in the night visions, and, behold, *one like the Son of man* came with the clouds of heaven, and *came to the Ancient of days, and they brought him near before him*." Dan. 7:13.

18. What is Christ's special work there before the Father and his angels?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before my Father, and before his angels*." Rev. 3:5.

NOTE. — We have learned that during this judgment scene the dead are still in their graves. The record of each one's life, however, is in the books in heaven, and by that record their characters are well known. These records were made by the angels, who are there to present them as the names of those who have professed to be Christ's followers are called from the book of life. Rev. 20:12. Christ is also there to appear in behalf of those who have chosen him as their advocate. 1 John 2:1. He presents his blood, as he appeals for their sins to be blotted from the books of remembrance. Mal. 3:16. Those sins of which they had repented were *forgiven* when they confessed them (Acts 3:19-21); but they could not be *blotted out* until by a final examination of their life record it should be known that they had repented of *all* their sins, and were final overcomers. If this is the case, then their names are confessed in the judgment. But if it is seen that though running well for a time (Gal. 5:7), they did not overcome, then instead of confessing their

names before the Father and his angels, and blotting out their sins, Christ will blot out their names from the book of life. Rev. 3:5. As the *place* of judgment is in heaven, where the throne of God is, and as Christ is present in person, it conclusively follows that the *work* of judgment is also in heaven. All are judged by the record of their lives, and thus answer for the deeds done in the body. It is easy to see that such a work will not only decide forever the cases of the dead, but will also close the probation of all who are living, after which Christ will come to take to himself those who are found to be loyal to him.

19. Where will Christ receive his kingdom?

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. 7:14; Luke 19:12, 15; Rev. 11:15.

20. When he comes to earth, what title will he bear?

"And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19:16.

21. What will be his mission to the earth?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works*." Matt. 16:27; Rev. 22:12.

22. Where will the Saviour take his people?

"In *my Father's house are many mansions*: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself*; that where I am, there ye may be also." John 14:2, 3.

23. During the one thousand years that intervene between the two resurrections, what will the saints do?

"And I saw thrones, and *they sat upon them, and judgment was given unto them*: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned* [in the sense of judging] *with Christ a thousand years*." Rev. 20:4.

24. Who will thus be judged by the saints?

"Do ye not know that the *saints shall judge the world* [the wicked]? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that *we shall judge angels*? *how much more things that pertain to this life*." 1 Cor. 6:2, 3; Dan. 7:21, 22.

NOTE. — As the names of the wicked were not found in the book of life at the time of the investigative judgment, before the second coming of Christ, it was known that they were not "worthy" of eternal life; but the degree of punishment that they should receive is left for Christ and his saints to decide during the one thousand years before the second resurrection. The wicked angels, also, are to be judged at this time, in the same manner.

25. *When* will the saints judge the world?

“Therefore *judge nothing before the time, until the Lord come.*” 1 Cor. 4 : 5.

26. How will the decisions of the saints be executed?

“And out of his [Christ’s] mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God.” Rev. 19 : 15.

27. Why is the *execution* of the judgment thus given to Christ?

“For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of man.” John 5 : 26, 27

28. How will the opening of the investigative judgment be made known to the world?

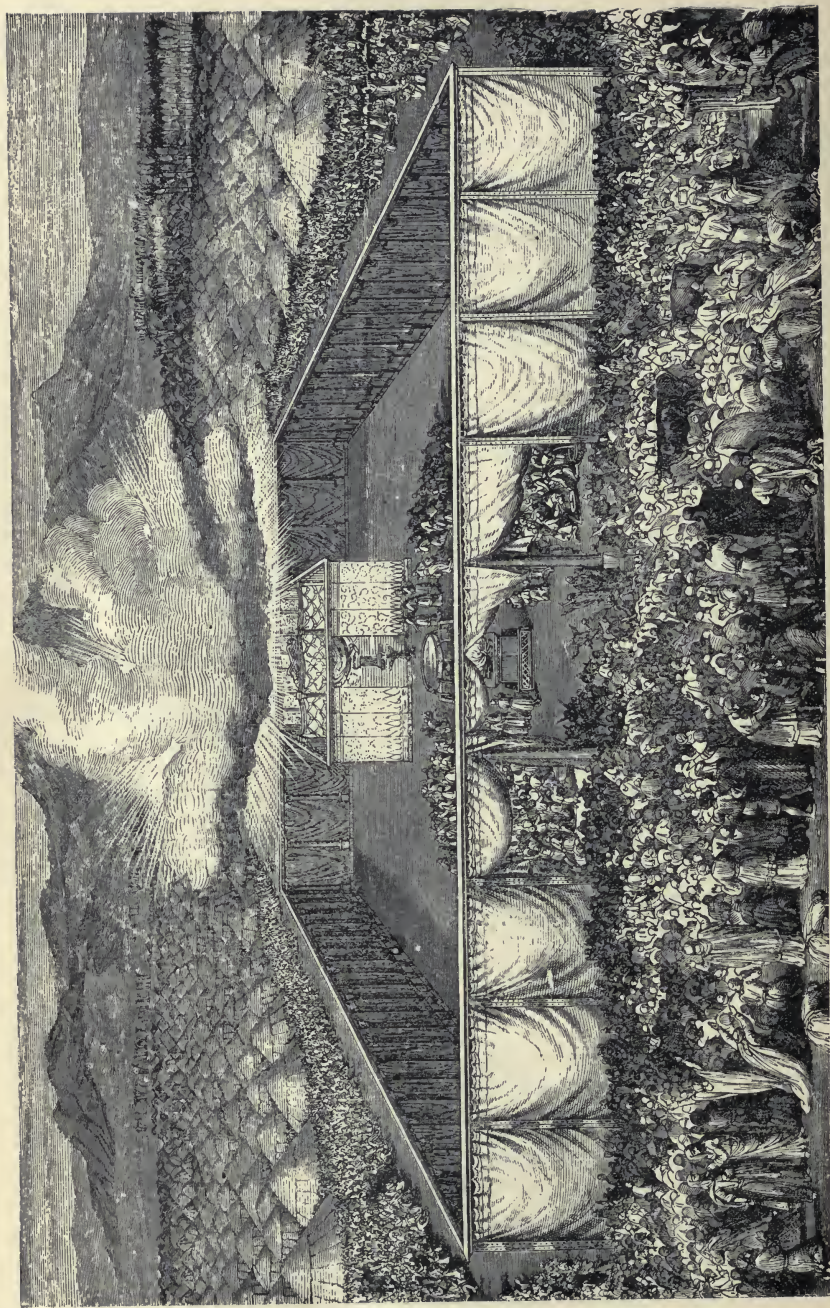
“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to him ; for the hour of his judgment is come.*” Rev. 14 : 6, 7.

NOTE. — It is seen that there are two phases of the judgment brought to view in the Scriptures, — the investigative and the executive. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at his coming, and who among the living are “accounted worthy” to be changed in the “twinkling of an eye,” at the sounding of the last trump. It is necessary, therefore, for the investigative judgment to take place before the second advent, as there will be no opportunity for such a work to be done between the coming of Christ and the raising of the righteous dead, who are to be clothed with immortality in the act of rising from the grave. The executive judgment on the wicked occurs after the extent of punishment which they are to receive has been decided by the saints who were raised to sit on thrones of judgment (Rev. 20 : 4, 5) during the thousand years. 1 Cor. 6 : 1–3. The investigative judgment is that which is announced to the world by the angel’s message of Rev. 14 : 6, 7. For the time when the announcement of this message is due to the world, see reading on “The First Angel’s Message,” p. 98.



THOU Judge of quick and dead,
 Before whose bar severe,
 With holy joy or guilty dread,
 We all shall soon appear, —
 Our cautioned souls prepare
 For that tremendous day
 And fill us now with watchful care,
 And stir us up to pray.

CHARLES WESLEY



SCRIPTURE MEMORANDA

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WHICH WAS A FIGURE
FOR THE TIME THEN PRESENT

Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to heaven.

The sovereign will of God alone,
Creates us heirs of grace,
Born in the image of his Son,
A new, peculiar race.

The Atonement in the Old Testament.



HY was Abel's sacrifice more acceptable to God than Cain's?

"By faith Abel offered unto God a more excellent sacrifice than Cain."

Heb. 11 : 4.

2. To what did his sacrifice point forward?

"Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world." 1 Peter 1 : 18-20.

3. By his sacrifice, what did Abel obtain?

"He obtained witness that he was righteous." Heb. 11 : 4.

4. With what sacrifice did God command Abraham to worship him?

"And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old. . . . And he took unto him all these, and divided them in the midst, and laid each piece one against another." Gen. 15 : 9, 10.

5. How did Jacob manifest his faith in the promised Redeemer?

"And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac." Gen. 46 : 1.

6. What did the Lord command Moses to have made?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; . . . and let them make me a sanctuary; that I may dwell among them." Ex. 25 : 1-8; Acts 7 : 44; Heb. 8 : 5. "Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou

make them." "And thou shalt make *curtains of goats' hair to be a covering* upon the tabernacle; eleven curtains shalt thou make." "And thou shalt make a *covering for the tent of rams' skins* dyed red, and a covering above of *badgers' skins*." Verses 1, 7, 14.

7. How many apartments had the sanctuary?

"And the vail shall divide unto you between the *holy place and the most holy*." Verse 33.

NOTE. — The sanctuary, or tabernacle, was about forty-five feet (13.7+ meters) long by fifteen feet (4.56+ meters) wide, and divided into two parts, — the outer apartment, or "holy place," being two thirds of the whole building, and the inner apartment, or "most holy place," one third. Three sides of the building were of upright boards overlaid with gold, but the east, or front end, consisted of a curtain, which was put aside to form an entrance.

8. What was in the first apartment?

"For there was a tabernacle made; the first, wherein was the *candlestick*, and the *table*, and the showbread; which is called the sanctuary." Heb. 9:2.

9. What other article was in the first apartment?

"And he put the *golden altar* in the tent of the congregation before the vail." Ex. 40:26; 30:1-6.

10. What was contained in the second apartment, or the most holy place?

"And after the second vail, the tabernacle which is called the holiest of all; which had the *golden censer*, and the *ark of the covenant* overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9:3, 4; Ex. 40:20, 21.

11. By what name was the cover of the ark known?

"And thou shalt *put the mercy-seat above upon the ark*; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:21.

12. Where was God, by the symbol of his presence, to meet with Israel's high priest?

"And there I will meet with thee, and I will commune with thee *from above the mercy-seat, from between the two cherubim* which are upon the ark of the testimony." Verse 22.

13. What was in the ark, under the mercy-seat?

"And he wrote on the tables, according to the first writing, the ten commandments. . . . And I turned myself and came down from the mount, and put the tables in the ark which I had made." Deut. 10:4, 5.

14. When this building was completed, for what purpose was it used? and who daily officiated in the first apartment?

"Now when these things were thus ordained, the *priests went always* into the first tabernacle, *accomplishing the service of God*." Heb. 9:6.

15. Who *only* was allowed in the second apartment? how often? and for what purpose?

“But into the second went *the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.*” Verse 7.

NOTE. — The round of service in the earthly sanctuary was God’s service. It had to do with the sins of the people; not that the blood offered there could take away their sins, for the Bible says expressly (Heb. 10:4) that it could not do so. It could, however, show their faith in the efficacy of Christ’s blood yet to be spilled, and to which the sanctuary work constantly directed their minds. The work done there was a type, or shadow, of Christ’s atoning work, and, as such, carries with it a significance that cannot be overestimated. With this thought in view, we proceed to learn the process by which, in a figure only, their sins were put away from them.

16. How does one commit sin?

“Whosoever committeth sin *transgresseth also the law*; for sin is the transgression of the law.” 1 John 3:4.

17. And what is the wages of sin?

“The wages of sin is *death.*” Rom. 6:23.

NOTE. — Then if a man sinned in Israel, he violated one of the ten commandments that were in the ark, and under the mercy-seat of God. These commandments were the pillars of God’s government; to violate one of them was to rebel against God’s government, and so become subject to death. But there was a *mercy-seat* reared above these holy and just commandments. In the dispensation of his mercy, God grants the sinner the privilege of bringing a substitute, to meet the demands of the law.

18. When one of the common people thus sinned, what must he then do, to save his life?

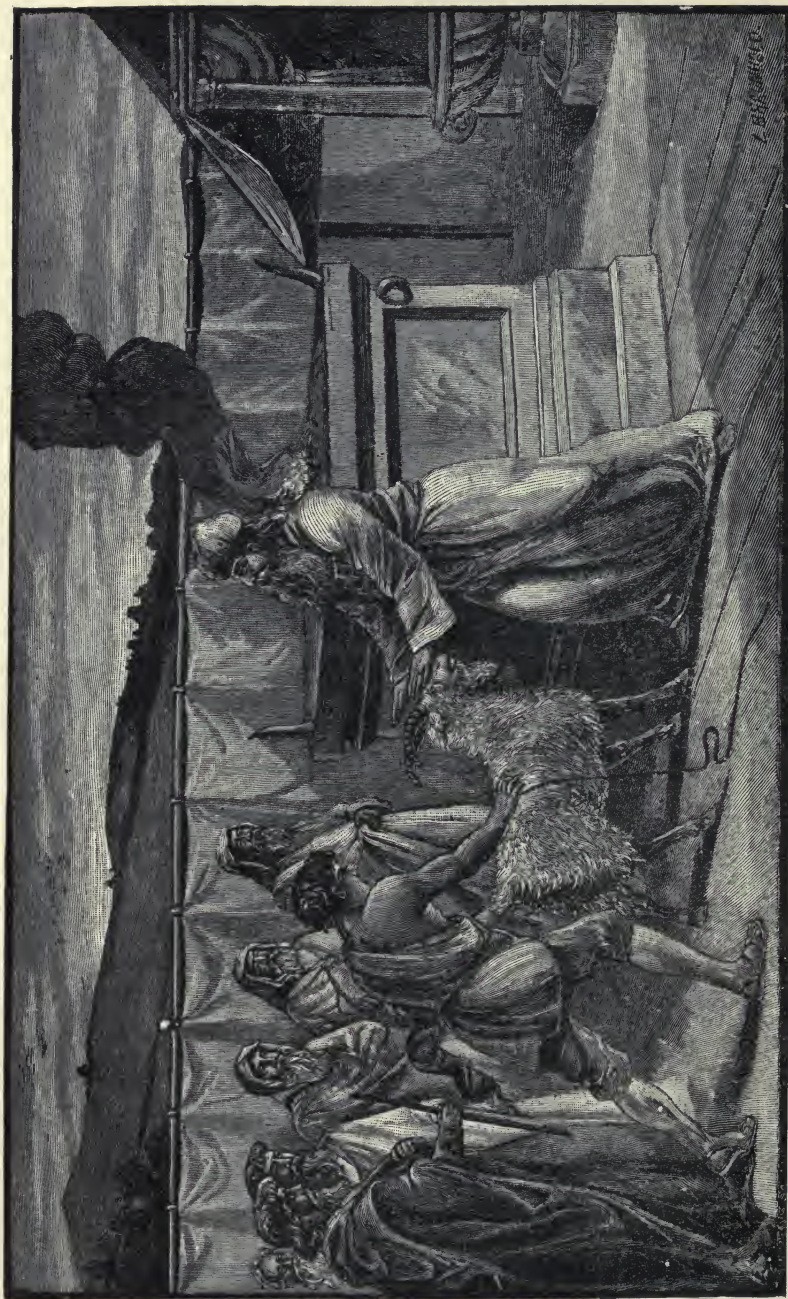
“And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, . . . then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall *lay his hand upon the head of the sin-offering, and slay the sin-offering* in the place of the burnt-offering.” Lev. 4:27-29.

19. What was done with the blood?

“And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall *pour out all the blood thereof at the bottom of the altar.*” Verse 30.

20. How was the body of the sin-offering to be disposed of?

“This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord; it is most holy. The priest that offereth it for sin *shall eat it; in the holy place shall it be eaten.*” Lev. 6:25, 26. See verse 16.



NOTE. — After a person discovered his sin by the law which demanded the death of the transgressor, he first brought his offering; then he confessed his sin while laying his hands on the head of the victim, thus transferring (in a figure) his sin to the victim; the victim was next slain, and some of its blood was put on the horns of the altar of burnt-offering; and the priests ate the flesh. This was the case with the sin-offering of the common people; but if a priest or the whole congregation had sinned, the victim was burned without the camp, and the blood was taken into the sanctuary. In this way sins were transferred to the sanctuary.

21. After the accumulation of the sins of the year in this way, what took place on the tenth day of the seventh month?

“And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls; . . . for on that day *shall the priest make an atonement for you, to cleanse you*, that ye may be clean from all your sins before the Lord.” Lev. 16:29, 30. It seems by this that the atonement was not completed till the end of the ceremonial year. *Atonement* signifies “expiation; satisfaction or reparation made by giving an equivalent for an injury.” — *Webster*.

22. After making an offering for himself, what did the high priest next do?

“And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall *cast lots upon the two goats*, one lot for the Lord, and the other lot for the scape-goat.” Lev. 16:7, 8.

23. What was done with the goat upon which the Lord’s lot fell?

“Then shall he *kill the goat* of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, *and sprinkle it upon the mercy-seat*, and before the mercy-seat.” Verse 15.

24. Why was it necessary to make this atonement?

“And he shall make an atonement for the holy place, *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins*; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” Verse 16. See also verses 18, 19.

NOTE. — As already seen, sins were conveyed into the sanctuary during the year by the blood and the flesh of the personal sin-offerings, which were offered daily at the door of the tabernacle. Here they remained until the day of atonement, when the high priest went into the most holy place with the blood of the goat on which the Lord’s lot fell; and bearing the sins of the year in before the mercy-seat, he there atoned for them before God, and so cleansed the sanctuary, or as the Dutch and German translations of Eze. 45:18 render it, “unsinued” the sanctuary.



25. After the high priest came out of the sanctuary with the sin; still on him, having atoned for them in the most holy place, what did he next do?

“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” Lev. 16: 20, 21.

26. Then who bore the sins of the people, after the high priest had put them off, and the camp was cleansed from them?

“And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.” Verse 22.

NOTE. — In this way the sins of Israel were disposed of each year. It will be noticed, however, that the atonement work of that dispensation only availed for those whose sins had been confessed and conveyed unto the sanctuary by the sacrifice of the victims offered daily at the door of the tabernacle. If any one chose to keep his sins upon himself, he received no atonement, but instead, was cut off from God's people at the close of that day's work; though the privilege of making an offering was extended to the people, even while the high priest was engaged in the closing exercises of the year. See Num. 29: 7-11, and the work entitled, “The Sanctuary and 2300 Days,” pp. 289-297. It is clear, then, that no atonement can be made for a person before he confesses his sins. This subject is further discussed in the following reading.



WORD, we are vile, and full of sin,
We're born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race, and taints us all.

Soon as we draw our infant breath
The seeds of sin grow up for death;
Thy law demands a perfect heart,
But we're defiled in every part.

Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor earthly priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow,
No other tide can cleanse us so.



The Atonement in the New Testament.

AT the death of Christ, what miracle signified that the priestly work of the earthly sanctuary was finished?

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, *the vail of the temple was rent in twain from the top to the bottom.*” Matt. 27 : 50, 51. That is, the vail that separated between the holy and most holy places, was rent in twain. This showed that the earthly place of atonement was no longer sacred, but a common place, open to the gaze of all.

2. Where has the work of the sanctuary been conducted since the ascension of Christ?

“Now of the things which we have spoken this is the sum : We have such a High Priest, *who is set on the right hand of the throne of the Majesty in the heavens.*” Heb. 8 : 1.

3. Who is this high priest?

“But *Christ being come a high priest* of good things to come, by a greater and more perfect tabernacle, not made with hands.” Heb. 9 : 11.

4. Who erected this heavenly tabernacle, of which Christ is the minister?

“A minister of the sanctuary, and of the true tabernacle, *which the Lord pitched, and not man.*” Heb. 8 : 2.

5. Could Christ be a priest while he was on earth, and before the old priesthood ceased?

"For if he were on earth, *he should not be a priest*, seeing that there are priests that offer gifts according to the law." Verse 4.

6. What did the service of the earthly priests signify?

"There are priests that offer gifts according to the law; who serve *unto the example and shadow of heavenly things*." Verses 4, 5.

7. What was the earthly sanctuary designed to be?

"The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; *which was a figure for the time then present*." Heb. 9:8, 9.

NOTE. — From the foregoing scriptures we learn that the earthly sanctuary was a "figure" of the sanctuary in heaven, of which our Lord is the minister, and that the work of the earthly priest was a "shadow" of Christ's work as high priest. If the earthly sanctuary and its work were but a shadow, it is certain that the heavenly sanctuary and its work are real.

8. Are there different apartments of the heavenly sanctuary in which Christ ministers?

"For Christ is not entered into *the holy places* made with hands, *which are the figures of the true*." Heb. 9:24.

9. Does the heavenly sanctuary contain an ark of the testament (covenant)?

"And the temple of God was opened in heaven, and *there was seen in his temple the ark of his testament*." Rev. 11:19.

NOTE. — The priestly work in the earthly sanctuary foreshadowed the work in the heavenly sanctuary. In the earthly, the atonement was performed on the last day of the ceremonial year. All who did not then have their sins atoned for, were "cut off," and the camp was cleansed from sin. The atonement day was virtually a day of judgment for Israel, and the people whose sins had been atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God. This work was kept up year after year. In the heavenly, the sacrifice is offered but *once*, and but *one* atonement can be made, which must take place at the time assigned of God for it to occur. And when the great atonement has been made, God's people will be forever free from sin, and sinners will have been forever banished from the universe. This will be, as in the type, a day of judgment, with the difference that its consequences will be final and eternal.

10. The earthly sanctuary was cleansed by a high priest. Is it necessary for the heavenly sanctuary also to come to a time of cleansing, or purifying?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; *but the heavenly things themselves with better sacrifices than these*." Heb. 9:23.

11. From what will it be cleansed, or purified?

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared *to put away sin* by the sacrifice of himself." Verses 25, 26. For the counterpart of this, in the type, see Lev. 16:30.

12. When the earthly high priest came out to the people after making the atonement, how did he transfer the sins of the people from himself?

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*" Lev. 16:21.

13. How will it be when Christ has finished the atonement for his people?

"So Christ was *once offered to bear the sins of many*; and unto them that look for him *shall he appear the second time WITHOUT sin unto salvation.*" Heb. 9:28. That is, to those who stand waiting and watching for his appearance as did the people of Israel for their high priest to appear to them, Christ will appear to his people; and at that time he will have laid upon the head of the great scape-goat (Satan) the sins of his people, which have been atoned for. Then Satan will bear these sins (as did the typical scape-goat) to an uninhabited region,—the desolated earth,—while the saints will be enjoying the glories of heaven during the one thousand years.

14. When will the sins of the righteous be blotted out?

"Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord.*" Acts 3:19.

15. What immediately follows the blotting out of sins?

"And *he shall send Jesus Christ*, which before was preached unto you, whom the heaven must receive until the times of restitution of all things." Verses 20, 21.

16. While Christ as high priest is still before the Father, what is given him?

"One like the Son of man came . . . to the Ancient of days, and they brought him near before him. And there was given him *dominion, and glory, and a kingdom*, that all people, nations, and languages should serve him." Dan 7:13, 14.

17. And when he comes to earth, what is his purpose?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them* in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

18. But before any are thus raised at Christ's coming, what decision must be rendered in their cases?

"But they which *shall be accounted worthy to obtain that world, and the resurrection from the dead.*" Luke 20:35.

NOTE. — We see that the typical sanctuary service is fully met in the work of Christ. And as the atonement day of the old dispensation was really a day of judgment, so the atonement work of Christ will include an investigation of the cases of his people. All who shall be "accounted worthy" to have a place in his kingdom will be called to dwell with him when he comes again to earth to gather his people.

19. Is there a specified time for the cleansing of the heavenly sanctuary?

"And he said unto me, Unto two thousand and three hundred days; *then shall the sanctuary be cleansed.*" Dan. 8:14.

20. How may one know that this does not refer to the earthly sanctuary?

"He said unto me, Understand, O son of man: *for at the time of the end shall be the vision.*" Verse 17. In the time of the end the earthly sanctuary does not exist. For explanation of the time here introduced, see the next reading.



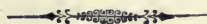
WITH joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bosom glows with love.

Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same.

He, in the days of feeble flesh,
Poured out his cries and tears;
And in full measure feels afresh
What every member bears.

Then let our humble faith address
His mercy and his power;
We shall obtain delivering grace
In the distressing hour.

ISAAC WATTS.





A Great Prophetic Period.



What time, according to the prophecy of Daniel, was the sanctuary to be cleansed?

"And he said unto me, *Unto two thousand and three hundred days ; then shall the sanctuary be cleansed.*" Dan. 8 : 14.

2. Where was Daniel when the vision of this chapter was given?

And I saw in a vision ; and it came to pass, when I saw, that *I was at Shushan in the palace, which is in the province of Elam ; and I saw in a vision, and I was by the river of Ulai.*" Verse 2.

3. What first appeared to the prophet?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a *ram which had two horns.*" Verse 3.

4. What next appeared upon the scene?

"And as I was considering, behold, a *he-goat* came from the west. . . . And he came to the ram that had two horns, . . . and smote the ram, and brake his two horns." Verses 5-7.

5. What happened after the prophet heard the time announced for the cleansing of the sanctuary?

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, *there stood before me as the appearance of a man.*" Verse 15.

6. What command did Daniel hear given to this angel?

"And I heard a man's voice between the banks of Ulai, which called and said, *Gabriel, make this man to understand the vision.*" Verse 16.

7. What were the first words that the angel then uttered before the prophet?

"I was afraid, and fell upon my face : but he said unto me, *Understand, O son of man ; for at the time of the end shall be the vision.*" Verse 17. That is, the complete fulfillment of the vision will come in the time of the end.

8. How did the angel then proceed to fulfill his mission to Daniel ?

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Verses 20, 21.

9. What part of the vision did the angel say was to be shut up, and why ?

"And *the vision of the evening and the morning* which was told is true : wherefore shut thou up the vision ; *for it shall be for many days.*" Verse 26.

NOTE. — That part of the vision relating to the "evening morning" (see margin of verse 14), was to be shut up for a time, because that was not to be fulfilled for "many days." The other portion of it was impending in Daniel's day. In fact, the fulfillment of the ram standing by the river, came about in fifteen years after the view was given to the prophet. It was proper to explain this part of the vision to Daniel that he might apprise the people of what was coming.

10. What did Daniel say about the vision ?

"And I Daniel fainted, and was sick certain days ; afterward I rose up, and did the king's business ; and *I was astonished at the vision*, but none understood it." Verse 27.

11. Although Daniel said nothing of his astonishment at what he had seen, so that the king's courtiers did not perceive it, what did he do ?

"In the first year of Darius, . . . I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would *accomplish seventy years in the desolations of Jerusalem.*" Dan. 9 : 1, 2. That is, in his anxiety to learn the full meaning of the vision, Daniel had searched the sacred books until in the first year of Darius the Median king, he had about come to the conclusion that the seventy years' desolation of Jerusalem and the earthly sanctuary in that city would be the fulfillment of the vision.

12. In view of this, what did the prophet do ?

"And *I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.*" Verse 3.

13. What, in Daniel's prayer, showed that he was still anxious about the sanctuary question ?

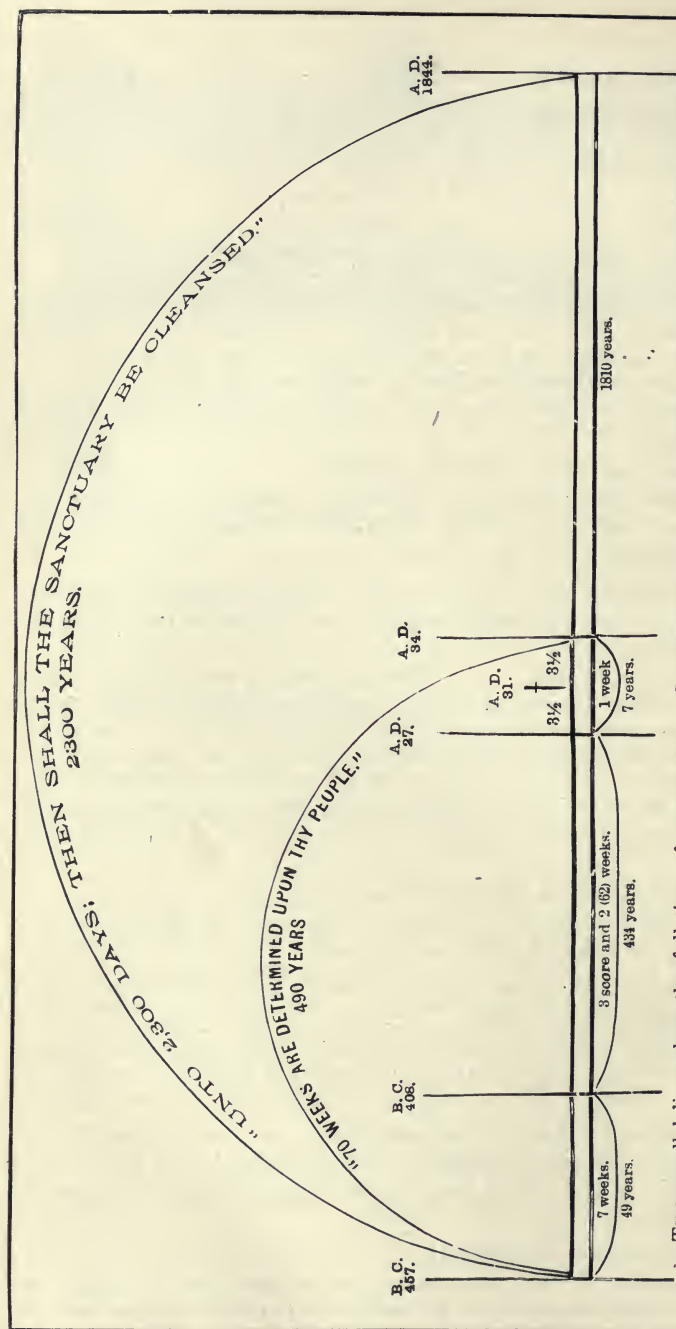
"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and *cause thy face to shine upon thy sanctuary* that is desolate, for the Lord's sake." Verse 17.

14. How did the Lord regard his petition ?

"Yea, while I was speaking in prayer, even the man *Gabriel whom I had seen in the vision at the beginning*, being caused to fly swiftly, touched me about the time of the evening oblation." Verse 21.

15. What did Gabriel tell Daniel ?

"At the beginning of thy supplications the commandment came forth, and *I am come to show thee ; for thou art greatly beloved : therefore understand the matter, and consider THE VISION.*" Verse 23.



THE parallel lines show the full time of 2300 years. Commencing at B. C. 457, when the decree was given to restore and build Jerusalem, seven prophetic weeks, or forty-nine years, are measured off to show the time occupied in building the wall of the city. This time, however, is a part of the sixty-nine weeks that were to reach to the Messiah. Christ was anointed, as shown in the Reading, in A. D. 27. In the middle of the seventieth week (seven years) following, Messiah was crucified, when the sacrifices and oblations of the earthly sanctuary were to cease. Three and a half years later the Jews were rejected, and the remaining 1810 years bring us to 1844, when Christ entered the most holy apartment of the heavenly sanctuary.

NOTE. — "Consider the vision." *To consider* is "to fix the mind on, with a view to a careful examination; to think on with care; to ponder; to study; to meditate on." — *Webster*. The vision Daniel was to ponder, or study, was the same vision referred to in verse 21, the one in which he says Gabriel appeared to him; and that vision was given in chapter 8.

16. What application did Gabriel proceed to make of the vision?

"*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.*" Verse 24.

NOTES. — Gesenius, in his Hebrew Lexicon, says that the original word here translated "determined" means "properly, to cut off; tropically, to divide; and so to determine, to decree."

"Seventy weeks have been cut off upon thy people, and upon thy holy city." — *Whiting's Translation*.

Dr. Gill, on Dan. 9:24, says: "That is, such a space of time is fixed upon; cut out, as the word signifies."

"*To Finish the Transgression.*" — The Jews were to fill up the measure of their iniquity by rejecting and crucifying the Messiah; they would then no longer be his peculiar people, or host. Read Matt. 21:38-43; 23:32-38; 27:25.

"*To Make an End of Sins.*" — The best explanation of this clause is given in Hebrews 9:26: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" and in Romans 8:3: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." So "Christ is the end [purpose] of the law for righteousness."

"*To Bring in Everlasting Righteousness.*" — This must mean the righteousness of Christ, — that righteousness by which he was enabled to make an atonement for sin, and which, through faith, may be imputed to the penitent believer.

"*To Seal up the Vision.*" — *To seal* sometimes means *to fulfill; to establish*. See Webster. During the seventy weeks a part of the vision was exactly fulfilled, and this establishes and makes sure the fulfillment of the whole.

"*To Anoint the Most Holy.*" — This is supposed to refer to the anointing of the heavenly sanctuary, preparatory to opening the services there.

Seventy weeks are equal to 490 days. These were to be "cut off" from the vision Daniel was considering, that is, from the 2300 days. The days in this prophecy, uniformly with those of other prophecies, represent years. (See reading on "A Remarkable Symbol," p. 29, question 10.) If, then, the 490 years are "cut off" from the 2300 years, it follows that the 490 years begin at the same time as the 2300.

17. When did the angel say that the seventy weeks (490 years) were to commence?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Verse 25.

NOTE. — Sixty-nine of the seventy weeks were to reach “unto the Messiah the Prince.” *Messiah* is Christ, “the Anointed.” *Messiah* is the Hebrew word, and *Christ* the Greek word, meaning *anointed*. See margin of John 1 : 41.

18. How was Jesus anointed?

“*God anointed Jesus of Nazareth with the Holy Ghost and with power.*” Acts 10 : 38.

19. At what time did Jesus receive the special anointing of the Holy Spirit?

“Jesus also being baptized, and praying, the heaven was opened, and *the Holy Ghost descended in a bodily shape like a dove upon him*, and a voice came from heaven, which said, Thou art my beloved Son.” Luke 3 : 21, 22.

20. What did Jesus say shortly after this?

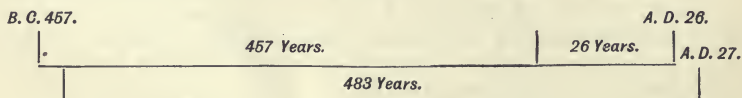
“The Spirit of the Lord is upon me, *because he hath anointed me* to preach the gospel to the poor.” Luke 4 : 18 ; Mark 1 : 15.

NOTE. — It is evident that the sixty-nine weeks (483 years) were to reach to the baptism of Christ, as that was the time of his anointing by the Holy Spirit. John the Baptist began his work in the fifteenth year of the reign of Tiberius. Luke 3 : 1-3. Tiberius began to reign conjointly with his father in the year 12 A. D., two years before his father’s death. (“*Prideaux’s Connection*,” vol. 1, p. 246.) The fifteenth year of his reign would therefore be A. D. 27, the time when Jesus was anointed, at his baptism.

21. When was a decree made to restore and build Jerusalem?

“This Ezra went up from Babylon. . . . And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, *in the seventh year of Artaxerxes the king*. And he came to Jerusalem in the fifth month, which was in the seventh year of the king.” Ezra 7 : 6-8.

NOTES. — This Artaxerxes began to reign B. C. 464. (See “*Prideaux’s Connection*,” vol. 1, p. 222 ; “*Smith’s Comprehensive Dictionary*,” art. Artaxerxes.) The seventh year of his reign would be 457 B. C. Reckoning 483 full years from the first day of 457 B. C., would bring us to the last day of A. D. 26. This is demonstrated from the fact that it requires *all* of the twenty-six years A. D., and *all* of the 457 years B. C. to make 483 years, which may be illustrated by the following diagram :—



It is also manifest by the diagram that if the work of restoring Jerusalem did not commence until past the middle of the year 457 B. C. (see Ezra 7 : 8), then all the time of the first part of that year not so employed, must be added to the last day of A. D. 26, which would bring us to the latter part of A. D. 27, the time of Christ’s baptism. This “seals up,” or makes sure, the prophecy.

Dr. Adam Clarke says: "*According to the commandment of the God of Israel.* He first gave the order, and stirred up the hearts of the following Persian kings to second that order:—

"*Of Cyrus.* This sovereign gave his orders for the rebuilding of the temple about A. M. 3468 [B. C. 536].

"*And Darius.* Darius Hystaspes confirmed the above order, A. M. 3485 [B. C. 519].

"*And Artaxerxes.* Artaxerxes Longimanus sent Ezra to Judea with new privileges, A. M. 3547 [B. C. 457]."—*Notes on Ezra 6:14.* The letter of Artaxerxes to Ezra, conferring upon him authority to do this work, is found in *Ezra 7:11-26.*

22. At the close of 483 years, in A. D. 27, one week, or seven years of the 490 yet remained. What was to be done in the midst of that week?

"And he shall confirm the covenant with many for one week; and *in the midst of the week he shall cause the sacrifice and the oblation to cease.*" Dan. 9:27.

NOTE.—As the sixty-nine weeks ended in the fall of A. D. 27, the middle of the seventieth week, or the three and a half years, would end in the spring of A. D. 31, when Christ was crucified, and by his death caused to cease, or brought to an end, the sacrifices and oblations of the earthly sanctuary. Three and a half years more (the last part of the seventieth week) would end in the autumn of A. D. 34. This brings us to the end of the 490 years which were "cut off" from the 2300. There still remain 1810 years, which, if added to A. D. 34, take us to A. D. 1844.

23. And what did the angel say would then take place?

"And he said unto me, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" Dan. 8:14. In other words, the great closing work of Christ for the world, the atonement, or the investigative judgment, will at that time commence. The typical day of atonement for Israel occupied but one day in a year. This may occupy but a correspondingly short time. Already that work has been going on nearly half a century, and must soon close. Who is ready to meet its decisions?





The First Angel's Message.

HAS God appointed the day of judgment?
 "Because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17 : 31.

2. To whom has this event been made known?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3 : 7.

3. Where is the announcement of the judgment made?

"Saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come.*" Rev. 14 : 7.

4. What does the angel preach who makes this announcement?

"And I saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

NOTES. — "*Angel* is from an original word meaning 'messenger,' and is used sometimes of ministering spirits sent of God to men with a message, etc., as in the Old Testament, Gospels, and Acts; sometimes of men so sent, as in the epistles and book of Revelation." — *S. S. Teachers' Helps to the Study of the Bible*, p. 96.

As the preaching of the gospel is committed to men chosen of God (Gal. 2 : 7; 2 Cor. 5 : 18-20), this angel must represent men sent forth with a special message

5. By what is this angel accompanied before his work is accomplished?

"And there followed another angel, saying, Babylon is fallen. . . . And the *third angel* followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:8-10.

6. What will be the effect of the united work of these three messages?

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, *Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*" Verse 15. See Matt. 13:39.

7. What takes place in connection with the harvest?

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14. The truths preached under these three angels, are to culminate in the Lord's advent, and the world's harvest. It is, then, clear that these messages must all go to one generation, and that generation the last one before the close of probation. No great religious movement ordained of God is ever sprung upon the world unheralded. See the work of Noah, John the Baptist, and others, in confirmation of this. So we may expect that just prior to the opening of the judgment announced by this first angel, God will have men in all parts of the world calling attention to the important time just before them.

8. What was the appearance of an angel seen by John, as recorded in chapter ten?

And I saw another *mighty angel* come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

9. What did he hold in his hand?

"And he had in his hand a *little book open.*" Verse 2, first part.

10. And what did the angel do?

"And he set his right foot upon the sea, and his left foot on the earth, and *cried with a loud voice*, as when a lion roareth." Verses 2, 3.

11. What was the burden of this message?

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, *that there should be time no longer.*" Verses 5, 6.

12. The book in the hand of the angel, from which he proclaimed this time message, was said to be "open." When was the only *sealed* book of the Bible, that contained definite time, to be opened?

"But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Such a message, then, could not go to the world till "the time of the end" came; for when it is proclaimed, the little book is "open," and *in the hands* of those who are represented by the angel.

13. What does the prophet Daniel say about the judgment?

"*I beheld till the thrones were cast down [placed, Rev. Ver.], and the Ancient of days did sit, . . . thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*" Dan. 7:9, 10.

14. What did Daniel see the little horn (Roman Church) do after the judgment opened?

"*I beheld then because of the voice of the great words which the horn spake.*" Verse 11.

15. When did the angel say this judgment work, called the cleansing of the sanctuary (see readings on the Atonement, pp. 81, 88) would commence?

"And he said unto me, *Unto two thousand and three hundred days*; then shall the sanctuary be cleansed." Dan. 8:14.

NOTES. — It may here be stated that since the closing of the 2300 days, in 1844, some of the greatest words of the Roman hierarchy have been uttered. For instance, the infallibility dogma of Pius IX., propagated in 1870. It is also a remarkable fulfillment of the prophecy that just prior to the close of that prophetic period, and in fulfillment of the first angel's message of Rev. 14:6, 7, men in various parts of the world did go forth proclaiming that "the hour of His judgment is come." It will be noticed in Rev. 10:2, that the angel set one foot on the sea and the other on the land, implying that his message is a world-wide one. In fulfillment of this, Joseph Wolfe in Asia, Irving in England, and Miller in America, with hundreds of co-laborers, heralded to the world, between the years 1836 and 1844, the message of the judgment hour.

Mourant Brock, an English writer, says of the extent of that message: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom'; whilst in this country about seven hundred of the Church of England are raising the same cry." — *Advent Tracts*, vol. 2, p. 135.

"The Voice of the Church," by D. T. Taylor, pp. 342, 343, speaks thus of the work done in the different countries of the world by those who proclaimed that message: "In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek Church, residing on the shores of the Baltic, — a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures,' — are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia,

the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telooquo people was a believer in Christ's soon coming. James MacGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it in South Africa at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845 proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yeseedes, Syrians, Sabeans, to pashas, sheiks, shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors the *Investigator* says, 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'

16. What did John do with the little book given him by the angel? and what effect did it have upon him?

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, *my belly was bitter.*"
Rev. 10: 10.

17. What is symbolized by his eating the book?

"Moreover he said unto me, Son of man, eat that thou findest; *eat this roll, and go SPEAK unto the house of Israel.*" Eze. 3: 1. To eat, or fill one's self, so as to speak what the roll contained, would be to take in or understand its contents. John, representing the Lord's messengers in this important message to be given, ate (devoured) the book, which was pleasant at first to contemplate, but became bitter afterward, representing the disappointment when the time passed in 1844, and the Lord did not come, as was anticipated.

18. Were not the disciples disappointed in their expectations concerning Christ's work at his first advent?

"When they therefore were come together, they asked of him, saying, *Lord, wilt thou at this time restore again the kingdom to Israel?*" Acts 1: 6. See also Luke 24: 19-21.

NOTE. — The disappointment of the disciples of Christ did not prove his mission false. As he rode into Jerusalem amid the shouts of "Hosanna!" from the delighted disciples, who supposed he would then take the throne of David and commence his reign, the Pharisees asked him to rebuke the disciples. But Christ answered: "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:40. And why? — Because the prophecies relating to his earthly work had predicted this entry into Jerusalem (Zech. 9:9), and it must be fulfilled, even should the stones be caused to fulfill it. Then the Lord in this event suffered his disciples to be disappointed, and yet they were fulfilling prophecy. When Israel left Egypt, under the impression that they would in a few days, at farthest, enter the promised land, they, too, were disappointed. But that did not disprove the divine call of Moses, nor show that the departure from Egypt was not ordered by God. In every great movement which God has inaugurated among his people, he has suffered disappointment to come, in order to test the faith of those engaged in it. It was so in the cases of Elijah, Jonah, and others. And so it was in 1844. God suffered his people to misapprehend the intent of the prophecy, and thus their faith was tested. The disappointment was due, not to an error in locating the beginning or the end of the 2300 days, but in the *nature of the event* to occur at the end of those days. They supposed the cleansing of the sanctuary meant the purifying of the earth by fire, at the coming of Christ. For an exposition of the 2300 days, see reading on "A Great Prophetic Period," p. 92.

19. What did the Lord tell John that the people should afterward do?

"And he said unto me, *Thou must prophesy again* before many peoples, and nations, and tongues, and kings." Rev. 10:11.

20. What message was immediately to follow the proclamation of the judgment?

"And there followed another angel, saying, Babylon is fallen, is fallen." Rev. 14:8. For explanation of this message, see next reading.





The Second Angel's Message.

WHAT announcement is made by the second angel of Rev. 14 ?
 "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14 : 8.

2. To whom is the term *Babylon* elsewhere applied ?

"And the woman was arrayed in purple and scarlet color. . . . And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Rev. 17 : 4, 5.

NOTES. — A woman, in prophecy, denotes a church. Eze. 23 : 2-4 ; Jer. 3 : 1, 14, 20 ; Rom. 7 : 4 ; Rev. 14 : 4, 5.

The word *Babylon* comes from *Babel*, and signifies mixture or confusion, which may be the result of idolatrous worship. Bush, in his Notes on Gen. 10 : 10, says, "Babel (*i. e.*, confusion) is but another name for Babylon, which, from its being the primitive seat of despotical empire, and probably of idolatrous worship, has come to be employed in the Scriptures, particularly in the Apocalypse, as a typical or symbolical designation of oppressive governments, both civil and ecclesiastical."

3. What does the apostle call the church that has become corrupted by worldly alliances ?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ?" James 4 : 4. Babylon is also said to commit *fornication*.

4. And what is that called which was to reveal the "man of sin," or the papacy ?

"Let no man deceive you by any means; for that day shall not come, except there come a *falling away* first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3. If a "falling away" in this case means apostasy, the "fall" of Babylon must be a *moral* fall, caused by a departure from the simplicity of the gospel.

5. What work was this "mother of harlots" seen to engage in?

"And I saw *the woman drunken with the blood of the saints*, and with the blood of the martyrs of Jesus." Rev. 17:6.

6. What was in the hand of this woman?

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden *cup in her hand full of abominations* and filthiness of her fornication." Verse 4.

7. What effect had this wine (false doctrine) upon those to whom it was given?

"And the inhabitants of the earth *have been made drunk* with the wine of her fornication." Verse 2.

8. This woman is said to be the "mother" of harlots. Are there any churches which have sprung from the mother church of Rome, directly or indirectly, and which resemble her in doctrine or otherwise?

"If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ." — *Catholic Christian Instructed*, p. 18.

Mr. Hopkins, in a treatise on the millennium, says: "There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of Antichrist in them, and are far from being wholly reformed from corruption and wickedness."

"There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead a system of clerical interpretations of the Bible." — *Liberal Christian*.

9. What confessions have been made by leading men, which show that they consider the churches to be in a fallen condition?

"A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from a righteous discipline, either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . One thoughtful, intelligent layman, a member of a church which is a leader

in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.' — *Rev. Geo. F. Pentecost, in Christian Statesman of Jan. 8, 1876.*

Robert Atkins, also, in a sermon preached in London, said: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'"

Referring to a session of the General Assembly of the Presbyterian Church of Ireland, held in Belfast in 1859, the *News Letter* of that city, in its issue of Sept. 30, said: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

10. What does Paul say of the condition of the church in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

NOTES. — H. Mattison, D. D., appeals to his people in the following strain: "You Methodists, who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meeting, seldom pray in your families or in prayer-meetings, as you once did, and are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or allowing your children to indulge in them." — *Popular Amusements*, p. 3.

The *Christian Commonwealth*, a leading religious journal of England, says: "More than once we have strongly denounced the pernicious vice of gambling, in all its varied forms, and we expect to do it again many times before the evil practice dies out. Certainly we cannot be silent when we find that even the church itself is infected with this pestilent disease. The raffling which goes on at bazaars is a species of gambling, and it is marvelous that Christian men should countenance it in any way. It is a lottery, pure and simple. At Birmingham the other day, £5 and £10 notes were raffled at a Congregational bazaar. This is just as much gambling as betting on horse-races, or playing at games of chance in the gambling hells of Monte Carlo. How can Christian men protest against the vices of the world while their own hands are polluted?"

11. How does the prophet elsewhere describe the condition of Babylon?

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

NOTES. — "I believe that one half of the professors of the gospel are nothing better than practical infidels." — *Dr. Cumming, in "Time of the End," p. 183.*

"The Church of England seems to be eaten through and through with sacramentarianism ; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honey-combed with a damnable infidelity which dares still go into the pulpit, and call itself Christian." — *Mr. Spurgeon, in the Record.*

Many of the evils set forth in the foregoing extracts existed (though perhaps in milder form than now) in 1844, and were probably the cause of the churches' rejecting the great Advent movement of that time. Since then the cry, "Babylon is fallen," has been going to the world.

12. Where will many of God's people be found when this cry is at its hight?

"And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

NOTE. — "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery, Babylon and her daughters." — *Wm. Kinkaid, in "Bible Doctrine," p. 294.*

13. In this call to "come out" of Babylon, what message does the Lord send to guide his people into the truth for these days?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

NOTE. — It is worthy of notice that the first of these angels has simply an announcement to make of the judgment at hand ; the second tells the condition of the religious world, and exposes its unfitness to meet its record in the judgment previously announced ; while the third provides a remedy whereby the people may be made ready to meet the judgment and the coming King. This subject is treated in the next reading.





The Third Angel's Message.

AGAINST whose worship are the dwellers of earth warned by the third angel?

“And the third angel followed them, saying with a loud voice, If any man *worship the beast and his image, and receive his mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.”
Rev. 14 : 9.

2. What beast had been seen coming up out of the sea?

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, *having seven heads* and ten horns, and upon his horns ten crowns, and upon his heads *the name of blasphemy.*” Rev. 13 : 1.

3. What power was given to this beast?

“And it was given unto him *to make war with the saints, and to overcome them*; and power was given him over all kindreds, and tongues, and nations.”
Verse 7.

4. What was the result of his overcoming the saints?

“And *all that dwell upon the earth shall worship him*, whose names are *not* written in the book of life of the Lamb slain from the foundation of the world.”
Verse 8.

5. What did the “mother of harlots” do to the saints?

“And I saw the *woman drunken with the blood of the saints*, and with the blood of the martyrs of Jesus.” Rev. 17 : 6.

6. And what did she succeed in accomplishing by her course?

"The inhabitants of the earth have been *made drunk with the wine of her fornication*." Verse 2. The beast of Rev. 13, and the woman of Rev. 17, are identical. They are symbols of the Roman Church. She put to death millions of saints, and finally so nearly overcame the whole world that even "the kings of the earth" were subdued, and made to pay her homage and worship.

7. What other beast was seen to arise after the one last described?

"And I beheld another beast coming up out of the earth; and he *had two horns like a lamb*, and he spake as a dragon." Rev. 13:11. This symbol represents the United States of America. For confirmation of this, see reading on "The Last Nation Noticed in Prophecy," p. 226.

8. What is the two-horned beast to do?

"Saying to them that dwell on the earth, that they should *make an image to the beast* which had the wound by a sword, and did live." Verse 14.

9. What will the two-horned beast require all under its jurisdiction to receive?

"And he causeth all, both small and great, rich and poor, free and bond, to *receive a mark* in their right hand, or in their foreheads." Verse 16.

10. What will be the result?

"And that *no man might buy or sell*, save he that had the mark; or the name of the beast, or the number of his name." Verse 17.

11. How much power is to be given to the image of the beast?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that *as many as would not worship the image of the beast should be killed*." Verse 15. The image of the beast is to have the same power as the beast itself has had—to kill those who will not obey its dogmas.

12. After uttering his warning by the third angel against all this, what does God offer instead, as that which will manifest the patience of the saints?

"Here is the patience of the saints: here are they that keep *the commandments of God, and the faith of Jesus*." Rev. 14:12.

13. What does the Bible set forth as the "commandments of God"?

"And the Lord spake unto you out of the midst of the fire; . . . and he declared unto you his covenant, *which he commanded you to perform, even ten commandments*; and he wrote them upon two tables of stone." Deut. 4:12, 13.

14. Were these ten commandments the complete law of God?

“*These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; and he added no more. And he wrote them in two tables of stone.*” Deut. 5 : 22.

15. Why should the law of God be obeyed ?

“*Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law.*” 1 John 3 : 4.

16. How *much* of the law should one keep to be called a commandment keeper ?

“For whosoever shall keep the whole law, *and yet offend in one point*, he is guilty of all.” James 2 : 10.

17. How does the apostle illustrate his meaning in this statement ?

“For he that said, Do not commit adultery, said also, Do not kill. Now *if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*” Verse 11.

NOTE. — If keeping the commandments of God and the faith of Jesus will be proof against worshiping the beast and his image, and receiving his mark, then it is plain that those who do worship the beast *do not keep the commandments*. It is also established by this that the great religious controversy of the last generation is to be over the commandments of God.

18. Why will the remnant church be persecuted ?

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. 12 : 17.





Nature of God's Law.

HOW many lawgivers are there?

"There is *one Lawgiver*, who is able to save and to destroy." James 4 : 12.

2. What is said of the stability of his character?

"For I am the Lord, I change not." Mal. 3 : 6.

3. What is the character of his works?

"The works of his hands are *verity and judgment*; all his commandments are sure. *They stand fast forever and ever, and are done in truth and uprightness.*" Ps. 111 : 7, 8.

4. What is the character of his law?

"For we know that *the law is spiritual*; but I am carnal, sold under sin." Rom. 7 : 14.

5. What is revealed in that law as necessary for the carnal man to know before he can be converted?

"*And knowest his will*, and approvest the things that are more excellent, *being instructed out of the law.*" Rom. 2 : 18.

6. Then, if there is a change in one's life, from the carnal to the spiritual, does the law act any part in that work?

"*The law of the Lord is perfect, converting the soul*: the testimony of the Lord is sure, making wise the simple." Ps. 19 : 7.

7. What did our Saviour say to the young man who wanted salvation?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but *if thou wilt enter into life, keep the commandments.*" Matt. 19 : 17.

8. Was it the intention of Christ to abolish or change any part of God's law?

"For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law*, till all be fulfilled." Matt. 5 : 18.

9. What did the Saviour say he came to do to the law?

"Think not that I am come to destroy the law or the prophets: *I am not come to destroy, but to fulfill.*" Matt. 5 : 17. .

10. When used in prophecy, what does the word *fulfill* mean? — To bring to pass.

"That it *might be fulfilled which was spoken* by Esaias the prophet." Matt. 4 : 14.

"Then *shall be brought to pass the saying* that is written, Death is swallowed up in victory." 1 Cor. 15 : 54.

11. But what does the word mean when associated with an obligation? — To perform, or act in accordance with.

"*Bear ye one another's burdens, and so fulfill* the law of Christ." Gal. 6 : 2 ; Matt. 3 : 15 ; James 2 : 8, 9.

12. What did Christ say he came into the world to do ?

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not. . . . Then said I, *Lo, I come* (in the volume of the book it is written of me) *to do thy will, O God.*" Heb. 10 : 5-7.

13. Who did the Saviour say should be saved in the kingdom of heaven ?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; *but he that doeth the will of my Father which is in heaven.*" Matt. 7 : 21.

14. What did he say of those who should break one of God's commandments ?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, *he shall be called the least* in the kingdom of heaven." Matt. 5 : 19. That is, it shall be said by those in the kingdom of heaven, that he is the least, and God will have no regard for him while maintaining that position.

15. What did he say of those whose righteousness (right-doing) did not exceed that of the scribes and Pharisees ?

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, *ye shall in no case enter into the kingdom of heaven.*" Verse 20.

16. On what particular point did Christ reprove the Pharisees ?

"But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition ?*" Matt. 15 : 3.

17. How had they done this ?

"For God commanded, saying, Honor thy father and mother ; . . . but ye say, Whosoever shall say to his father or his mother, It is a gift, . . . and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Verses 4-6.

18. What kind of worship did he say theirs was ?

"*But in vain they do worship me*, teaching for doctrines the commandments of men." Verse 9. These people were guilty of breaking (or as the original has it in Matt. 5 : 19, "loosing," that is, lessening the obligation of) one of God's commandments, to keep up a tradition handed down to them. Theirs was a vain worship. God did not recognize it. They were regarded as the least of all his intelligent creatures, because they had the commandments before them, and yet persisted in substituting a tradition in the place of one of them. This is the Saviour's meaning in Matt. 5 : 19, given above.

19. By what rule will men's actions be weighed in the judgment ?

"For as many as have sinned without law shall also perish without law ; and as many as have sinned in the law *shall be judged by the law*, . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2 : 12-16.

20. How many will be proved guilty by the law ?

"Now we know that what things soever the law saith, it saith to them who are under the law ; *that every mouth may be stopped, and all the world may become guilty before God.*" Rom. 3 : 19. The Gentile as well as the Jew will be proved guilty. Rom. 2 : 11 ; 10 : 12. Then the law of God must be the rule of life to all men.

21. By whom will the saved be blessed in the bestowal of the eternal reward ?

"Then shall the king say unto them on his right hand, *Come, ye blessed of my Father*, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34.

22. What blessing will God give to those who have kept his commandments ?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

NOTE. — It is not to be supposed, however, that keeping the commandments will give one a place in glory ; for "by the deeds of the law there shall no flesh be justified in his sight." Rom. 3 : 20. But one must show his willingness to yield to the demands of God before he can ever have the blood of Christ to wash his sins away. For an explanation of this point, see readings on "Conversion," "The New Birth," "Faith," etc. We have found, however, that the law of God is unchangeable. In fact, it could not be otherwise, proceeding from the source it does. The law reveals the attributes of its Giver : 1. Truth (Ps. 119 : 142) ; 2. Righteousness (Ps. 119 : 172) ; 3. Love (Ex. 20 : 6 ; Matt. 22 : 36-40) ; 4. Holiness (Rom. 7 : 12) ; 5. Perfection (Ps. 19 : 7) ; 6. Immutability (Ps. 111 : 7, 8) ; 7. Spirituality (Rom. 7 : 14) ; 8. Creative power (Ex. 20 : 8-11) ; etc.

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"A broken and a contrite heart, O God, thou wilt not despise."

Repentance.



O whom is repentance to be preached?

"And that repentance and remission of sins should be preached in his name *among all nations*." Luke 24 : 47.

2. Who are called to repentance?

"I came not to call the righteous, *but sinners*, to repentance." Luke 5 : 32.

3. How is one to know he is a sinner?

"*By the law* is the knowledge of sin." Rom. 3 : 20.

4. Is this a universal rule?

"We have before proved *both Jews and Gentiles*, that they are all under sin." Verse 9.

5. To what is the transgressor of the law subject?

"Let no man deceive you with vain words; for because of these things cometh *the wrath of God* upon the children of disobedience." Eph. 5 : 6.

6. What is it that awakens the soul to a knowledge of its condition before the law?

"When he [the Comforter] is come, *he will reprove the world of sin*." John 16 : 8.

7. What will be the inquiry of those who are thus convicted?

"Men and brethren, *what shall we do?*" Acts 2 : 37.

8. What reply should be returned to this inquiry?

"*Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 16 : 31. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16 : 31.

9. How will the convicted sinner be constrained to act?

"I will *declare mine iniquity* ; I will be sorry for my sin." Ps. 38 : 18.

10. What will godly sorrow work?

"For godly sorrow *worketh repentance to salvation*." 2 Cor. 7 : 10. Repentance is the *effect* of godly sorrow, not the cause.

11. What will any other kind of sorrow do?

"The sorrow of the world *worketh death*." Same verse. The sorrow of the world is the result of carnal considerations, and the sinner regrets more that the sin is exposed, than that the evil was committed.

12. What does true repentance involve?

"Cast away from you *all your transgressions*, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die ?" Eze. 18 : 31.

13. After repentance, how should one live?

"What shall we say then ? Shall we continue in sin, that grace may abound ? *God forbid. How shall we that are dead to sin, live any longer therein ?*" Rom. 6 : 1, 2.

14. Whose servant is he that committeth sin?

"He that committeth sin is of the Devil." 1 John 3 : 8.

15. How does God regard the truly penitent?

"To this man *will I look*, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66 : 2.

16. What promise is made to those who confess their sins?

"If we confess our sins, he is faithful and just to *forgive us our sins, and to cleanse us from all unrighteousness*." 1 John 1 : 9. Every known sin must be confessed to Christ, in order to secure the blessing of a full salvation.

17. By what are we cleansed from sin?

"*The blood of Jesus Christ* his Son cleanseth us from all sin." Verse 7.

18. Toward whom are we to repent?

"Repentance toward God." Acts 20 : 21.

19. Toward whom must we exercise faith?

"And faith toward our Lord Jesus Christ." Same verse.

20. Does repentance precede faith?

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand : *repent ye, and believe the gospel*." Mark 1 : 14, 15.

NOTE. — That faith which believes God to be self-existent and eternal (Heb. 11 : 6), which accepts the Bible as his will to men, must necessarily and *always* precede repentance. But that faith which takes hold on Christ as the Saviour, and accepts him as the sacrifice for the transgression of God's law, must follow repentance.

21. How will one show that he has truly repented?

“Bring forth therefore fruits meet for repentance [margin, *answerable to amendment of life*].” Matt. 3 : 8.

22. What does the grace of God teach?

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Titus 2 : 11, 12.



② THOU that hearest the prayer of faith,
 6 Wilt thou not save a soul from death
 That casts itself on thee ?
 I have no refuge of my own,
 But fly to what my Lord hath done,
 And suffered once for me.

Slain in the guilty sinner's stead,
 His spotless righteousness I plead,
 And his availing blood :
 That righteousness my robe shall be,
 That merit shall atone for me,
 And bring me near to God.

Then save me from the second death,
 The Spirit of adoption breathe,
 His consolations send ;
 By him some word of life impart,
 And sweetly whisper to my heart,
 “Thy Maker is thy friend.”

Now, Lord, I would be thine alone ;
 Come, take possession of thine own ;
 For thou hast set me free ;
 Released from Satan's hard command.
 See all my powers in waiting stand,
 To be employed by thee.

AUGUSTUS M. TOPLADY.





The New Birth.

- W**HAT is the natural condition of the human family?
 “For *all have sinned*, and come short of the glory of God.” Rom. 3 : 23.
 See Eph. 2 : 1-3.
2. Who alone will be permitted to see God?
 “Blessed are the *pure in heart* ; for they shall see God.” Matt. 5 : 8.
3. Can man by his own exertions change his condition?
 “Can the Ethiopian change his skin, or the leopard his spots? *then may ye also do good, that are accustomed to do evil.*” Jer. 13 : 23.
4. How, then, can one be brought to God?
 “For Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God.*” 1 Peter 3 : 18.
5. What progress can one make in coming to God without the help of Christ?
 “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for *without me ye can do nothing.*” John 15 : 5.
6. When one is “in Christ,” what has he become?
 “Therefore if any man be in Christ, *he is a new creature* : old things are passed away ; behold, all things are become new.” 2 Cor. 5 : 17.
7. What must take place before one can become a “new creature”?
 “For I was alive without the law once ; but when the commandment came, *sin revived, and I died.*” Rom. 7 : 9.
8. Unto what had Paul died?
 “How shall *we that are dead to sin*, live any longer therein?” Rom. 6 : 2.
9. By what did sin slay Paul?
 “For sin, taking occasion *by the commandment, deceived me, and by it slew me.*” Rom. 7 : 11

10. Then what gives sin its strength to kill?

“The sting of death is sin; *and the strength of sin is the law.*” 1 Cor. 15 : 56.

11. When by the law one is convicted of sin, and has died to sin, how may he be made to live, or have the prospect of salvation?

“Jesus answered and said unto him, Verily, verily, I say unto thee, *Except a man be born again*, he cannot see the kingdom of God.” John 3 : 3.

12. By what means is the second birth effected?

“Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever.” “Seeing ye have purified your souls *in obeying the truth through the Spirit* unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 1 Peter 1 : 23, 22.

13. Can we fully understand this process?

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : *so is every one that is born of the Spirit.*” Verse 8.

14. Can one be born of the Spirit, and still do the works of the flesh?

“That which is born of the flesh *is flesh*; and that which is born of the Spirit *is spirit.*” John 3 : 6; Rom. 8 : 5. That is, if one has been born of the flesh only, he is fleshly, or *carnal*, in his habits. The two words, *carnal* and *fleshly*, are derived from the same original word, and are used interchangeably in the New Testament. Rom. 8 : 5-9. If, on the other hand, he has been born of the Spirit, he is spiritual.

15. Do these two conditions harmonize?

“For the flesh lusteth against the Spirit, and the Spirit against the flesh; and *these are contrary the one to the other*, so that ye cannot do the things that ye would.” Gal. 5 : 17.

16. What are the works of the flesh?

“Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.” Gal. 5 : 19-21.

17. What are the works of the Spirit?

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Verses 22, 23.

18. When a man has been “born again,” what will he do?

“If ye know that he is righteous, ye know that *every one that doeth righteousness* is born of him.” 1 John 2 : 29.

19. What is righteousness?

“My tongue shall speak of thy word : for *all thy commandments* are righteousness.” Ps. 119 : 172.

20. How, then, will he that is born of God regard sin?

“*Whereof ye are now ashamed?* for the end of those things is death.” Rom. 6:21. “*Abhor that which is evil*; cleave to that which is good.” Rom. 12:9. “Wherefore *laying aside* all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” 1 Peter 2:1, 2.

21. What does Paul say of his conversion?

“And last of all he was seen of me also, as of *one born out of due time.*” 1 Cor. 15:8.

22. How was Paul thus made to live?

“*For the law of the Spirit of life* in Christ Jesus hath made me free from the law of sin and death.” Rom. 8:2.

NOTE.—The “law of sin and death” is man’s unrenewed nature, the carnal mind, ever impelling him to sin and transgression. The “law of the Spirit of life in Christ Jesus,” which frees us from this law of sin, is the new nature given us by Christ, which leads us to turn away from sin, and to overcome it. The great moral law of God stands as the test of character in both conditions. In the one case it condemns him; in the other it does not.

23. When thus made free from the law of sin and death, in what condition is an individual?

“There is therefore now *no condemnation to them which are in Christ Jesus*, who walk not after the flesh, *but after the Spirit.*” Verse 1.

24. To what kind of life does the new birth raise one?

“Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive unto God* through Jesus Christ our Lord.” Rom. 6:11.

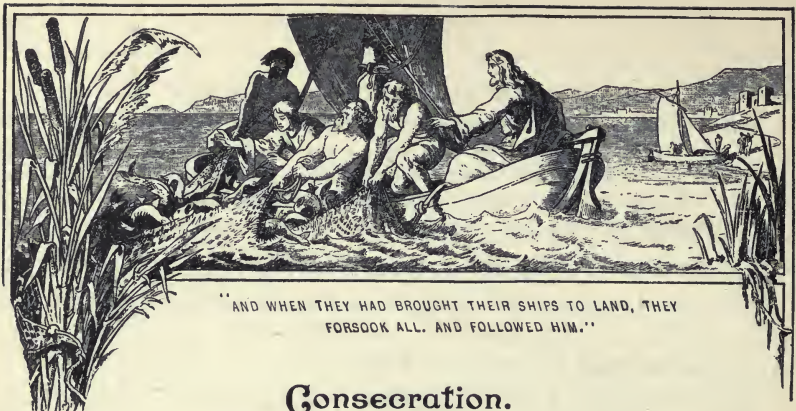
25. If really born of God, what will one manifest?

“Beloved, let us love one another; for love is of God; and *every one that loveth* is born of God, and knoweth God.” 1 John 4:7.

26. What victory is gained by those who are born again?

“For whatsoever is born of God *overcometh the world*; and this is the victory that overcometh the world, even our faith.” 1 John 5:4.





"AND WHEN THEY HAD BROUGHT THEIR SHIPS TO LAND, THEY FORSOOK ALL, AND FOLLOWED HIM."

Consecration.

BY what act were Aaron and his sons set apart for the priesthood?

"And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." Ex. 30:30.

NOTE. — "*Consecration*: The act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God; dedication." — Webster.

2. What are God's people now called?

"But ye are a *chosen generation, a royal priesthood, a holy nation, a peculiar people.*" 1 Peter 2:9, first part.

3. What were they before being a "chosen" people?

"*Which in time past were not a people, but are now the people of God.*" Verse 10.

4. Out of what were they called?

"That ye should show forth the praises of him who hath *called you out of darkness* into his marvelous light." Verse 9, latter part.

5. To what does God set apart those who consecrate themselves?

"But know that the Lord hath set apart him that is godly *for himself.*" Ps. 4:3.

6. By what act does one publicly take on the Lord Jesus?

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

7. When one comes to Christ, what should he desire to do?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart.*" Matt. 11:28, 29. That is, he should become a learner or disciple of Christ. When one comes to Christ, he is from that time forward, during life, a *learner*. He has entered the school of Christ, and does not graduate until his probation closes.

8. If one would come to Christ really to be a learner or disciple of him, what must he be willing to give up?

"If any man come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also*, he cannot be my disciple." Luke 14:26.

NOTES. — "Matthew, chap. 10:37, expresses the true meaning of this word [hate], when he says, *He who loveth his father and mother MORE than me*. . . . When we read (Rom. 9:13), *Jacob have I loved, but Esau have I hated*, the meaning is simply, I have loved Jacob (the Israelites) more than Esau (the Edomites)." — *Dr. A. Clarke*.

"It is most certain, however, that the term *hate* must not be taken absolutely (for no man ever hated his own flesh. Eph. 5:29); but as is explained by St. Matthew (chap. 10:37), 'He that loveth his father and mother *more* than me, is not worthy of me.' If it be true that our attachment to objects should bear a proportion to their intrinsic excellence, then all our love to creatures should be as nothing compared to what we owe to the Supreme Good." — *Cottage Bible*.

9. How emphatic does the Saviour, then, make the conditions of one's discipleship?

"So likewise, *whosoever he be of you that forsaketh not all that he hath*, he cannot be my disciple." Luke 14:33.

10. What does he say the acceptance of Christ will cause in some cases?

"I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And *a man's foes shall be they of his own household*." Matt. 10:35, 36.

11. Why does all the world unite to hate the true Christian?

"If ye were of the world, the world would love his own; *but because ye are not of the world*, but I have chosen you out of the world, *therefore the world hateth you*." John 15:19.

12. How closely does Christ unite his followers to himself?

"*I am the vine, ye are the branches*. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Verse 5.

13. If one does not bear the same fruit as Christ, what may be a safe conclusion?

"If any man have not the Spirit of Christ, *he is none of his*." Rom. 8:9.

14. But if one has the Spirit of Christ, what fruit will he bear?

"But the fruit of the Spirit is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*." Gal. 5:22, 23.

15. If one is really a consecrated learner of Christ, what mind will he have?

“Let this mind be in you, which was also in Christ Jesus.” Phil. 2 : 5.

16. What was the mind of Christ?

“But made himself of no reputation, and took upon him the form of a servant, . . . and being found in fashion as a man, *he humbled himself, and became obedient unto death.*” Phil. 2 : 7, 8.

17. If one abides in Christ, how should he walk?

“He that saith he abideth in him, *ought himself also so to walk, even as he walked.*” 1 John 2 : 6.

18. For what purpose have the promises of God been bestowed on the world?

“Whereby are given unto us exceeding great and precious promises ; *that by these ye might be partakers of the divine nature,* having escaped the corruption that is in the world through lust.” 2 Peter 1 : 4.

19. Then what does one's body become?

“What ? know ye not that your body *is the temple of the Holy Ghost* which is in you, which ye have of God ?” 1 Cor. 6 : 19.

20. In that case, to whom does one belong, and what is he to do?

“*And ye are not your own,* for ye are bought with a price ; *therefore glorify God in your body, and in your spirit, which are God's.*” 1 Cor. 6 : 19, 20. Our time, strength, and means are God's, and should be given to his service.

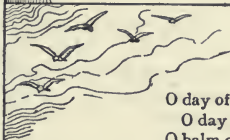
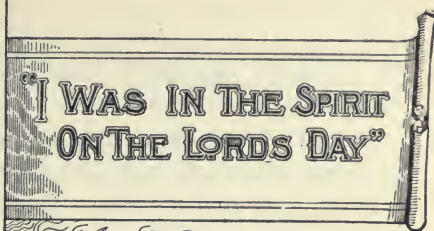
21. When thus given to God, what position will one occupy?

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? *Then said I, Here am I ; send me.*” Isa. 6 : 8. The consecrated person will pay more regard to God's word than to the entreaty of earthly friends. He will be ready to advance in any direction that shall be pointed out by that precious volume, even though it be at the expense of the friendship of father, mother, sister, brother, husband, or wife.

22. How does David express this willing frame of mind in the servant of God?

“Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ; *so our eyes wait upon the Lord our God,* until that he have mercy upon us.” Ps. 123 : 2.





O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright.

The Lord's Day.

- ON what foundation is the Christian church built?
- “And are built upon the *foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*” Eph. 2 : 20. Christ, then, is the corner-stone of both apostles and prophets, one as much as the other.
2. By whom were all things created?
- “Which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*” Eph. 3 : 9.
3. When was the creation finished?
- “And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. *Thus the heavens and the earth were finished, and all the host of them.*” Gen. 1 : 31 ; 2 : 1.
4. What did the Creator do on the seventh day?
- “And on the seventh day God ended his work which he had made ; and *he rested on the seventh day* from all his work which he had made.” Gen. 2 : 2. If all things were made by Jesus Christ (John 1 : 3, 10 ; Col. 1 : 16), then he rested on the first seventh day from his labor of the creation of the world, just the same as did the Father.
5. After resting from his creative work on that seventh day, what did the Creator do?
- “And God *blessed the seventh day, and sanctified it ; because that in it he had rested* from all his work which God created and made.” Gen. 2 : 3. John 1 : 3, 10, says that not only was the world made by Christ, but that *without him was not ANYTHING* made that was made.

6. Was the Sabbath made?

"And he said unto them, *The Sabbath was made for man, and not man for the Sabbath.*" Mark 2 : 27. Then Christ made the Sabbath, and instead of its being "Jewish," it is Christian.

7. In view of this, what claim does Christ make to the Sabbath?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2 : 28.

8. How much honor is due to Christ?

"All men should honor the Son, *even as they honor the Father.* He that honoreth not the Son, honoreth not the Father which hath sent him." John 5 : 23. Christ, then, must be honored with his Father, as Creator. And to honor him as Creator, one must regard the day that was set apart to commemorate the creative work.

9. Did Christ, who is the corner-stone of the church of God, keep the Sabbath day that he himself had blessed and sanctified?

"And he came to Nazareth, where he had been brought up; and, *as his custom was,* he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16.

10. When the Saviour predicted the destruction of Jerusalem by the Romans, and the consequent flight of the disciples from all Judea, how did he urge them to regard the Sabbath in that flight?

"But pray ye that your flight be not in the winter, *neither on the Sabbath day.*" Matt. 24 : 20.

NOTES. — Nothing is more certain than that at the time of the Roman invasion (A. D. 70) here referred to by the Saviour, the Sabbath was in his mind, and he commanded his disciples to pray to be saved from fleeing on that day. And yet that flight was to be so sudden that no one was to stop to take anything from his house. But even though this was the case, he would have them regard the sacredness of the Sabbath. That flight occurred thirty-nine years after the crucifixion of Christ. If the day was sacred then, it can be no less so in this year of grace.

11. Did the followers of Christ keep the Sabbath after his death?

"And they returned and prepared spices and ointments; *and rested the Sabbath day according to the commandment.*" Luke 23 : 56.

12. What did they do on the next day? and what day of the week was it?

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24 : 1. Then the Sabbath "according to the commandment," which was kept by Christ and his disciples, was the day next preceding the first day, or Sunday.

13. What day does the commandment say is the Sabbath?

"But *the seventh day is the Sabbath* of the Lord thy God." Ex. 20 : 10.

14. How enduring are the commandments?

"The works of his hands are verity and judgment; all his commandments are sure. *They stand fast forever* and ever, and are done in truth and uprightness." Ps. 111 : 7, 8.

15. What did Christ say of the commandments?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17.

16. What was Christ to do to the law when he came?

"The Lord is well pleased for his righteousness' sake : *he will magnify the law and make it honorable.*" Isa. 42 : 21. The Sabbath, as a part of that law, must also have been magnified and made honorable by the Saviour. To magnify anything is to make it appear in all its fullness.

17. What did the Saviour say about the Sabbath?

"Wherefore *it is lawful to do well* on the Sabbath days." Matt. 12 : 12. "It is lawful;" that is, according to the law, or in harmony with it.

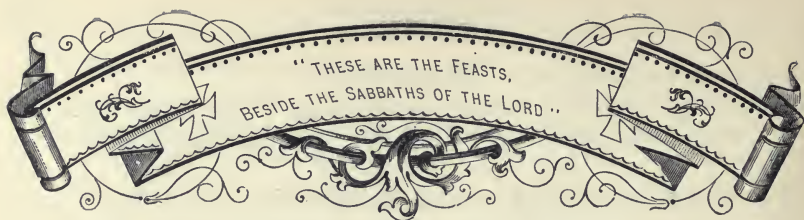
18. How did the apostle Paul use the Sabbath days?

"And Paul, *as his manner was*, went in unto them, and three Sabbath days *reasoned with them out of the Scriptures.*" Acts 17 : 2. With reference to his manner, or custom, see Acts 13 : 14, 42, 44 ; 16 : 13 ; 18 : 1-4, 11.

19. On what day was John in the Spirit?

"I was in the Spirit *on the Lord's day.*" Rev. 1 : 10. In view of what the Saviour has said of being Lord of the Sabbath day, there can be no reasonable doubt that the Sabbath made by Christ in Eden, which he blessed and sanctified for man, and which he kept during his life, and commanded his disciples to keep even in their hasty flight from Judea, is the Lord's day, and the true Christian Sabbath.





Ceremonial Sabbaths.



HAT was the result of blotting out the handwriting of ordinances?

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . *Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ.*” Col. 2 : 14-17.

2. Upon what were the ten commandments written?

“And he declared unto you his covenant, which he commanded you to perform, even ten commandments; *and he wrote them upon two tables of stone.*” Deut. 4 : 13.

3. In what manner were they written on these tables of stone?

“And the tables were the work of God, and the writing was the writing of God, *graven upon the tables.*” Ex. 32 : 16.

NOTE. — The law of God was *engraved* in stone, which would not admit of its being *blotted* out; neither would the expression “nailed to the cross” be applicable to tables of stone.

4. For what was the weekly Sabbath made?

“And he said unto them, The Sabbath was made *for man*, and not man for the Sabbath.” Mark 2 : 27. If made *for man*, it could not well be one of those things that were *against* him.

5. When was the Sabbath made?

“Thus *the heavens and the earth were finished*, and all the host of them. . . . And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” Gen. 2 : 1-3.

6. What was man’s condition then?

“And God saw every thing that he had made, and behold, *it was very good.* And the evening and the morning were the sixth day.” Gen. 1 : 31.

7. Had man faithfully obeyed God from the beginning, would he have been counted a sinner?

"For not the hearers of the law are just before God, *but the doers of the law shall be justified.*" Rom. 2 : 13. In that case, man would not have needed the Saviour, and consequently Christ would not have died in man's behalf. The Sabbath of the Lord, then, was in man's possession before he needed a Saviour.

8. For what purpose were the sabbaths instituted which formed a part of the "handwriting of ordinances" ?

"*Which are a shadow of things to come* ; but the body is of Christ." Col. 2 : 17. They pointed forward to Christ.

9. To what does the Sabbath of the fourth commandment direct the mind ?—Back to creation.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, *and rested the seventh day* ; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 11. It is not, then, a shadow of "things to come," but a memorial of God's creative power, and therefore excluded from the sabbaths "*which are a shadow of things to come.*"

10. Were there any sabbath days in the old dispensation that were local and shadowy ?

"In *the seventh month, in the first day of the month*, shall ye have a sabbath." Lev. 23 : 24. "Also the tenth day of this seventh month there shall be a day of atonement. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls." Verses 27-32.

11. What were these days for ?

"*These are the feasts of the Lord*, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, *everything upon his day.*" Verse 37.

12. Were these entirely distinct from the seventh-day Sabbath ?

"*Beside the Sabbaths of the Lord*, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord." Verse 38.

NOTES. — It is very evident from the study of this subject that the "Sabbath of the Lord" and the shadowy sabbaths were altogether different institutions, and that they were for widely different purposes. The first was to commemorate God's great creative work, while the others were shadows, pointing to the substance — Christ. When he to whom they directed the mind was come, they were no longer needed ; for since his death the memory of him is preserved through the memorial of the Lord's Supper.

Dr. Adam Clarke says : "The apostle speaks here in reference to some particulars of the *handwriting of ordinances*, which had been *taken away* ; viz., the distinction of *meats* and *drinks*, what was *clean* and what *unclean*, according to the law ; and the necessity of observing certain *holy-days* or *festi-*

vals, such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity ; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*." — *Notes on Col. 2 : 16*. Justin Edwards says, in a note on Col. 2 : 16, that "the days referred to are those required to be observed in the ceremonial law — days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. This weekly Sabbath was never against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people." — *Notes on the New Testament, published by the American Tract Society*.



GOD'S perfect law converts the soul,
Reclaims from false desires ;
With sacred wisdom his sure word
The ignorant inspires.

The statutes of the Lord are just,
And bring sincere delight ;
His pure commands of living truth
Assist the feeblest sight.

His perfect worship here is fixed,
On sure foundations laid ;
His equal laws are in the scales
Of truth and justice weighed ;

Of more esteem than golden mines,
Or gold refined with skill ;
More sweet than honey, or the drops
That from the comb distill.

My trusty counselors they are,
And friendly warning give ;
Divine rewards attend on those
Who by thy precepts live.

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Sabbath Reform.

SPEAKING of those who substitute a man-made commandment for one of God's commandments, what kind of worship does Christ say they render?

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

2. Concerning what commandment did Christ reprove the Pharisees on that occasion?

"For God commanded, saying, Honor thy father and mother ; . . . but ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honor not his father or his mother, he shall be free." Verses 4-6.

3. What was the result of their course?

"Thus have ye made the commandment of God of none effect by your tradition." Verse 6.

4. What question did the disciples soon afterward ask Christ concerning what he had said?

"Knowest thou that the Pharisees were offended, after they heard this saying?" Verse 12.

5. What answer did the Saviour make?

"But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up." Verse 13.

NOTE. — What is true of the fifth commandment of the decalogue is true of every other part of it. If a tradition of men has set aside any other one of the commandments of God, the words of Christ to the Pharisees are applicable to those who will, in the face of light, persist in regarding the tradition rather than the commandment.

6. Where and by whom was the Sabbath of the fourth commandment planted?

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore the Lord blessed the Sabbath day, and hallowed it.*” Ex. 20 : 11.

7. Who claims to have planted the Sunday institution?

“*Ques.* — Has the church power to make any alterations in the commandments of God?

“*Ans.* — Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy-days to be set apart for God’s worship; and these we are now obliged to keep in consequence of God’s commandment, instead of the ancient Sabbath.” — *Catholic Christian Instructed*, p. 204, ed. Kelly, Piet and Co., Baltimore.

“We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of ‘the church of the living God, the pillar and ground of the truth’ (1 Tim. 3 : 15); whereas, you who are Protestants have really no authority for it whatever; for there *is* no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God’s word, and the church to be its divinely appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often ‘makes the commandment of God of none effect.’” — *Clifton Tracts*, vol. 4, art. *A Question for all Bible Christians*, p. 15. For further quotations on this point, see reading on “The Change of the Sabbath,” p. 60.

8. When is salvation to be brought to the people of God?

“Who are kept by the power of God through faith *unto salvation ready to be revealed in the last time.*” 1 Peter 1 : 5; Isa. 25 : 9; 35 : 4. The salvation here spoken of is the redemption that Christ brings to his people at his second coming.

9. When God’s salvation is *near to come*, and the advent doctrine is being preached, for what will God pronounce a blessing on the people?

“My salvation is near to come, and my righteousness to be revealed. *Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*” Isa. 56 : 1, 2,

10. Is this promise to be confined to the Jews at that time?

"Also the SONS OF THE STRANGER, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them *will I bring to my holy mountain*, and make them joyful in my house of prayer." Verses 6, 7.

11. What other promise has he given to the Gentiles who will then keep the Sabbath?

"Even unto them will I give in mine house and within my walls *a place and a name better than of sons and of daughters*: I will give them an everlasting name, that shall not be cut off." Verse 5. It is evident from these scriptures that in the last days, when men are waiting for the Saviour to appear, there will be a call for those who really love the Lord to separate themselves from the world by observing the Lord's Sabbath.

12. What does God call upon his ministers to say to his professed people at this time?

"Cry aloud, spare not, lift up thy voice like a trumpet, and *show my people their transgression*, and the house of Jacob their sins." Isa. 58: 1.

13. After speaking of their lack of devotion in certain directions, and offering a corrective, what other wrong does he point out and offer a remedy for?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and *call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him*, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Verse 13.

NOTE.—The Sabbath of Jehovah is not now, by the majority, called holy and honorable. It is by many stigmatized as "Jewish." The prophet undoubtedly saw how this would be in this age, and was moved to speak as he did because of this. "Turn away thy foot from the Sabbath." This is a strong expression to show that many would trample upon God's day, and do their own pleasure upon it, instead of seeking God's honor.

14. To those who will have courage to heed the appeal here given, what does the Lord promise?

"Then shalt thou *delight thyself in the Lord*; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verse 14.

15. And what will those be called who turn from their transgressions?

"And thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in*." Verse 12.

16. What does another prophet say that God's professed teachers will do?

"*Her priests have violated my law, and have profaned mine holy things ; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.*" Eze. 22 : 26.

17. What does he say they have done to maintain their theories?

"And her prophets have *daubed them with untempered mortar*, seeing vanity, and divining lies unto them, *saying, Thus saith the Lord God, when the Lord hath not spoken.*" Verse 28.

NOTE. — *Untempered* mortar is that which is unworked, and therefore will not stand the test. It is said by many that the Sabbath has been changed, and that God says so. This is "untempered" mortar, and after it has been thus used in order to plaster up the first-day theory, it is found to be unsound, because "the Lord hath not spoken" to that effect.

18. What does the Lord say will become of this wall thus daubed with untempered mortar?

"Say unto them which daub it with untempered mortar, that *it shall fall* ; there shall be an overflowing shower ; and ye, O *great hailstones, shall fall* ; and a *stormy wind shall rend it.*" Eze. 13 : 11.

19. When are these hailstones to fall?

"Hast thou entered into the treasures of the snow ? or hast thou seen the treasures of the hail, which *I have reserved against the time of trouble, against the day of battle and war ?*" Job 38 : 22, 23.

20. Under which of the seven last plagues will this battle take place?

"And the seventh angel poured out his vial into the air ; . . . and the cities of the nations fell ; . . . and every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent." Rev. 16 : 17-21.

21. In order to prepare his people for that terrible time, what does God expect his ministers to do?

"*Ye have not gone up into the gaps, neither made up the hedge* for the house of Israel to stand in the battle in the day of the Lord." Eze. 13 : 5.

22. Instead of their trying to close the breach made in God's law (the loss of the Sabbath), and so make up the hedge, what will they do?

"They have seen vanity and lying divination, *saying, The Lord saith ; and the Lord hath not sent them* ; and they have made others to hope that they would confirm the word." Verse 6.

23. During these closing scenes, what message will God send forth to call attention to his commandments?

“And *the third angel followed them*, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints ; *here are they that keep the commandments of God, and the faith of Jesus.*” Rev. 14 : 9-12.

NOTE. — This message is the last before the Lord comes. Under it will be two classes of people, one having the mark of the beast (the Roman Church), and the other keeping the commandments of God. These latter are in the minority, or they would not need so much patience. Patience supposes trials ; otherwise no patience is required. These, then, will meet opposition and persecution.

24. How are those of the remnant church treated ?

“And the dragon was wroth with the woman, and *went to make war with the remnant of her seed*, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12 : 17.

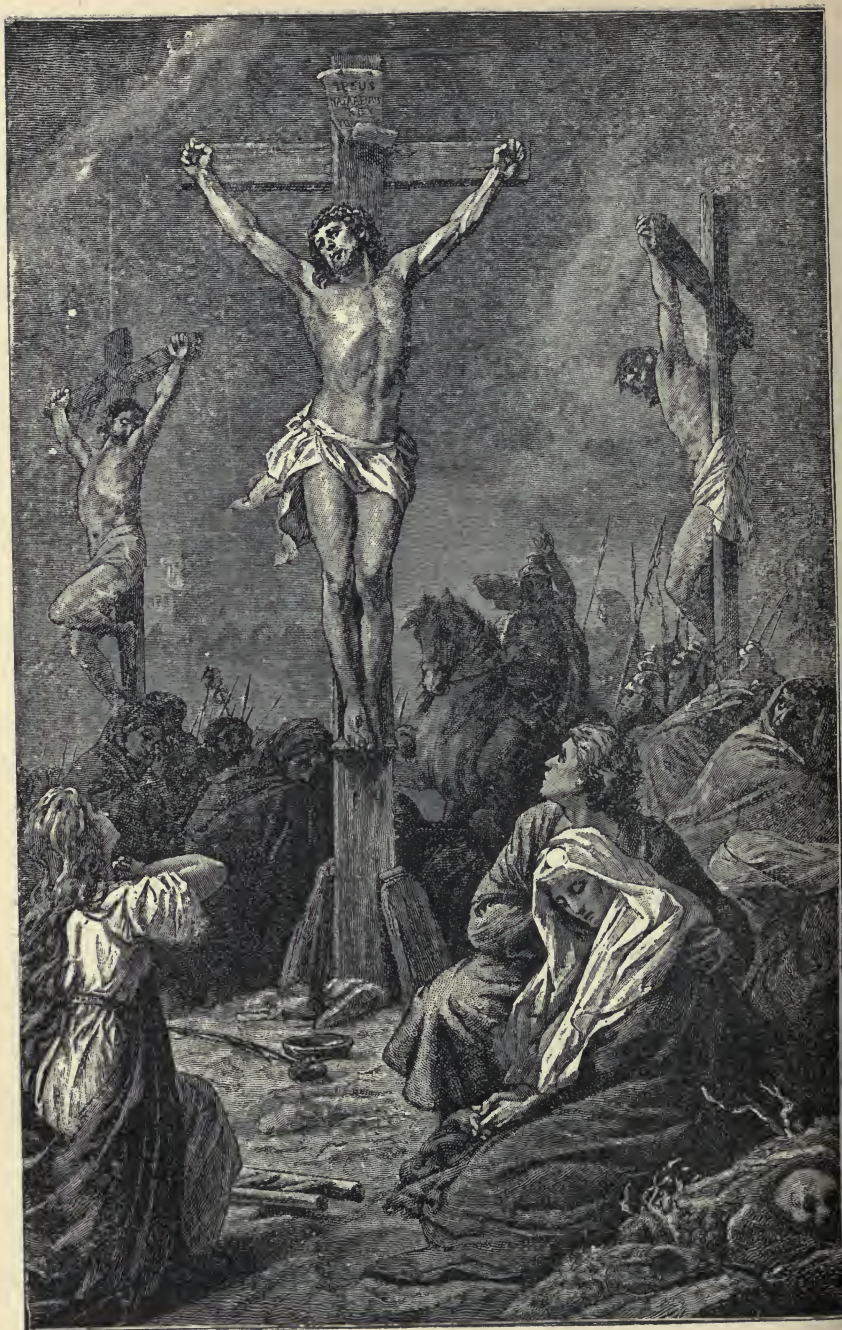
25. And when the earth is made new, and God's people are saved therein, how often will they all come to worship before him ?

“And it shall come to pass, that from one new moon to another, and *from one Sabbath to another*, shall all flesh come to worship before me, saith the Lord.” Isa. 66 : 23. The Sabbath of Eden will be restored when Eden itself shall be brought back to God's people. The same reason will then exist for keeping the Sabbath that existed in the days of Adam, before he lost his right to the tree of life ; hence the necessity of a message calling for people to keep the Sabbath as a preparatory work to fit them for that blessed state.

26. Will the tree of life also be restored to the saints ?

“Blessed are they that do his commandments, that *they may have right to the tree of life*, and may enter in through the gates into the city.” Rev. 22 : 14. Everything pure and holy will then be restored, and the obnoxious weed planted by the Roman Church to take the honor of the plant started by the hand of Jehovah, will then be rooted up. That time is near. All may now heed the word of God, and accept the closing message of the third angel to the world, and so be counted among those who will be called The repairers of the breach, and The restorers of paths to dwell in.







“WHOSOEVER DRINKETH OF
THE WATER THAT I SHALL GIVE
HIM SHALL NEVER THIRST.”

Christ the Way of Life.

IN what condition are all men naturally?
“But the Scripture hath concluded all *under sin*.” Gal. 3, 23. “For all
have sinned, and come short of the glory of God.” Rom. 3:23.

2. What is the wages of sin?

“The wages of sin is death.” Rom. 6:23.

3. How many suffer on account of the first sin?

“Wherefore, as by one man sin entered into the world, and death by sin; and so
death passed upon all men.” Rom. 5:12.

4. What is the gift of God?

“The gift of God is *eternal life*.” Rom. 6:23.

5. In whom is now this gift?

“This is the record, that God hath given to us eternal life, and *this life is in his
Son*.” 1 John 5:11.

6. How many may have this life?

“And the Spirit and the bride say, Come. And let him that heareth say, Come.
And let him that is athirst come. And *whosoever will*, let him take the water
of life freely.” Rev. 22:17. “*He that hath the Son hath life*; and he that
hath not the Son of God hath not life.” 1 John 5:12.

7. How must one have Christ?

"Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates?" 2 Cor. 13:5.

8. How do we really have Christ in us unto eternal life?

"*He that believeth on me* hath everlasting life." John 6:47.

9. What follows the reception of Christ?

"*I live; yet not I, but Christ liveth in me*; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

10. How are all regarded before they are quickened with Christ?

"God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins*, hath quickened us together with Christ." Eph. 2:4, 5.

11. What is this spiritual transition from death to life called?

"*Being born again*, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

12. When our first parents transgressed, what was done to prevent them from living forever in sin?

"And now, lest he put forth his hand, and take also of the tree of life, and eat and live forever." "So *he drove out the man*; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22, 24.

13. By whom did the Lord say that Satan, the originator of sin, should be destroyed?

"I will put enmity between thee and the woman, and between thy seed and *her seed*; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

14. For what purpose did Christ die?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death *he might destroy him* that had the power of death, that is, *the Devil*." Heb. 2:14.

15. How early was it determined that Christ should die?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of *the Lamb slain from the foundation of the world*." Rev. 13:8.

16. Through whom was Abraham to receive the promise of God?

"The Lord appeared unto Abram, and said, *Unto thy seed* will I give this land." Gen. 12:7.

17. How far was the promise to Abraham to extend?

"And in thy seed shall *all the kindreds of the earth be blessed*." Acts 3:25.

18. To whom does the "seed" of the Old Testament refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And *to thy seed, which is Christ.*" Gal. 3:16.

19. How did the Lord regard Abraham's faith?

"Abraham believed God, and *it was counted unto him for righteousness.*" Rom. 4:3.

20. Since man has sinned, if righteousness could come by the law, then what must we conclude?

"If righteousness come by the law, then *Christ is dead in vain.*" Gal. 2:21.

21. Why have all been reckoned under sin?

"But the Scripture hath concluded all under sin, *that the promise by faith of Christ Jesus might be given to them that believe,*" Gal. 3:22.

22. What does Christ become to the true believer?

"Jesus saith unto him, I am *the way, the truth, and the life*; no man cometh unto the Father, but by me." John 14:6.

23. How then do all become children of God?

"For ye are all the children of God *by faith in Christ Jesus.*" Gal. 3:26.

24. If children of God, what is our prospect?

"If children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17.

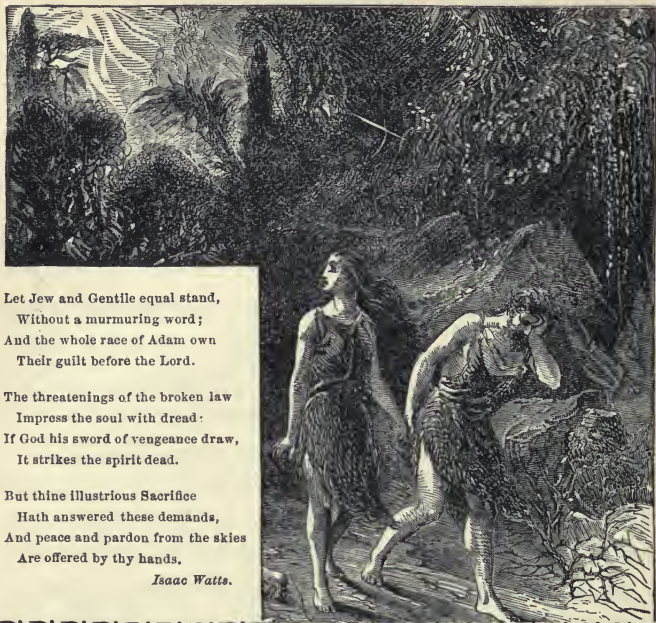


THOU art the Way; to thee alone,
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the Truth; thy word alone,
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life; the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee,
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.



Let Jew and Gentile equal stand,
Without a murmuring word;
And the whole race of Adam own
Their guilt before the Lord.

The threatenings of the broken law
Impress the soul with dread:
If God his sword of vengeance draw,
It strikes the spirit dead.

But thine illustrious Sacrifice
Hath answered these demands,
And peace and pardon from the skies
Are offered by thy hands.

Isaac Watts.

Fate of the Transgressor.



REGARDING the wicked, what question does Peter ask?

“For the time is come that judgment must begin at the house of God; and if it first begin at us, *what shall the end be of them that obey not the gospel of God?*” 1 Peter 4:17.

2. What does Paul say is the wages of sin?

“For the wages of sin is *death*.” Rom. 6:23; Eze. 18:4. *Die*. — To cease to live; to expire; to de cease; to perish. — Webster.

3. What will be the character of this death?

“Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power.” 2 Thess. 1:9; Acts 3:23; Matt. 10:28. *Destroy*. — To kill; to slay; to ruin; to extirpate; to put an end to. — Webster.

4. What does the Saviour say will befall those who do not repent?

“I tell you, Nay; but, except ye repent, *ye shall all likewise perish*.” Luke 13:3; 1 Cor. 1:18; Job 20:4-6. *Perish*. — To die; to lose life; to wither and decay; to be destroyed; to come to nothing; to be blotted from existence. — Webster.

5. In what condition does the apostle say they shall thus perish?

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall *utterly perish in their own corruption.*" 2 Peter 2:12.

6. To what are the wicked in their punishment compared?

"But the wicked shall perish, and the enemies of the Lord shall be *as the fat of lambs; they shall consume; into smoke shall they consume away.*" Ps. 37:20. *Consume.*—To destroy by separating the parts of a thing by decomposition, as by fire, etc.; to bring to utter ruin; to exterminate.—Webster.

7. What will be the result of this punishment?

"As the whirlwind passeth, *so is the wicked no more*; but the righteous is an everlasting foundation." Prov. 10:25.

8. Will any part of them be left?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that *it shall leave them neither root nor branch.*" Mal. 4:1.

9. What will then be their condition?

"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, *and they shall be as though they had not been.*" Obad. 16.

10. Where will the *place* of the wicked then be?

"For yet a little while, and the wicked shall not be; yea, *thou shalt diligently consider his place, and it shall not be.*" Ps. 37:10. It would be difficult to keep the wicked in eternal torment without any place even, in which to exist.

11. The earth in its present condition is and has been the *place* of the wicked. Where will they receive their recompense,—death, which is the wages of sin?

Behold, the righteous shall be recompensed *in the earth*; much more the wicked and the sinner." Prov. 11:31.

12. How is this accomplished?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and *fire came down from God out of heaven, and devoured them.*" Rev. 20:9.

13. Do the wicked go directly to this punishment at death? If not, when do they receive it?

"The Lord knoweth how to deliver the godly out of temptations, and to *reserve the unjust unto the day of judgment to be punished.*" 2 Peter 2:9; Job 21:29, 30.

14. The earth, the sinner's "place," has been cursed with sin. To what is that reserved?

"But the heavens and the earth, which are now, by the same word are kept in store, *reserved unto fire against the day of judgment and perdition of ungodly men.*" 2 Peter 3:7. Both earth and sinners wait for the fires of the last day.

15. What will be the result of this fire on the earth?

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, *and the elements shall melt with fervent heat.*" Verse 12.

16. What does our Saviour call the earth when in this condition?

"The Son of man shall send forth his angels, and they shall gather out of *his kingdom* all things that offend, and them which do iniquity; *and shall cast them into a furnace of fire.*" Matt. 13:41, 42.

NOTE. — Satan and the wicked now have this world as their "place." When Christ comes, it becomes his, and he proceeds at once to cleanse it from sin and sinners, preparatory to giving it to the saints of the Most High.

17. After the burning of the earth, what is to come?

"Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth righteousness." 2 Peter 3:13. The "place" of the wicked no longer exists. That, too, will be gone.

18. But where will the righteous then be found?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

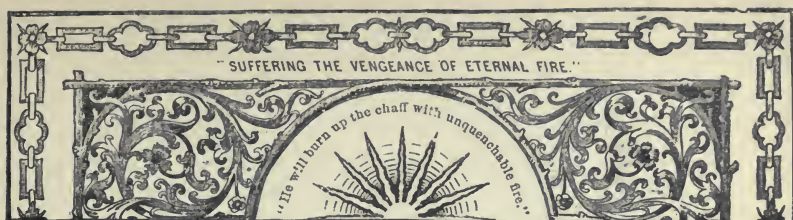
19. What promise of the Saviour will at that time be verified?

"Blessed are the meek; *for they shall inherit the earth.*" Matt. 5:5.

20. What universal song will be sung?

"*And every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, *heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.*" Rev. 5:13.





Everlasting Punishment.

WHEN the wicked have once received their punishment, how enduring will be its effect?

"And these shall go away into *everlasting punishment* ; but the righteous into life eternal." Matt. 25 : 46.

2. What is the punishment for sin ?

"For the wages of sin *is death* ; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23. This is the very opposite of *eternal life*. Everlasting punishment, then, is everlasting death—a death that lasts forever.

3. How many deaths are there for the wicked ?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; *which is the second death*." Rev. 21 : 8.

NOTE.—Good and bad men are alike subject to the first death, but this is a temporal death, which lasts only till the resurrection. After the cases of all men are settled in the judgment, the wicked then die the *second death*, which is eternal in its effects. See reading on "The Judgment," p. 75.

4. In this fire will there be torment ? and how long will it last ?

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up *forever and ever*." Rev. 14 : 10, 11.

NOTE.—The Greek term translated in this text "*forever and ever*," has different meanings, according to the connection in which it is used, such as, duration, finite or infinite ; unlimited duration ; eternity ; a period of duration, past or future ; time, age, lifetime ; the world, universe.—*Greenfield*.

5. How is the term understood in the case of certain Hebrew servants ?

"His master shall bore his ear through with an awl ; and *he shall serve him forever*." Ex. 21 : 6. He could not serve his master longer than he lived.

6. For how long a time did Samuel's mother lend him to the Lord to serve in the temple ?

"I will bring him, that he may appear before the Lord, *and there abide forever*."

"Therefore also I have lent him to the Lord ; *as long as he liveth* he shall be lent to the Lord." 1 Sam. 1 : 22, 28. In this case it is definitely stated to



be "as long as he liveth." Had Samuel lived only a week or a month, the "forever" would have been limited to a week or a month. It is evident that the term *forever* means "as long as the subject is capable of."

7. How long was Jonah carried in the whale's belly through the depths?

"I went down to the bottoms of the mountains; the earth with *her bars* was about *me forever*." Jonah 2 : 6. In this case "forever" is limited to *three days*.

8. What is the nature of the fire into which the wicked will finally be cast?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the Devil and his angels." Matt. 25 : 41.

9. What is said of this fire in another place?

"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff *with unquenchable fire*." Matt. 3 : 12.

NOTE.—The fire is said to be everlasting because it is not *quenched*. If fire is quenched after taking hold upon a house, the structure is saved; but if the fire is *unquenchable*, it does for the house just what the last-quoted text says it will do with the chaff (the wicked), namely, *burn it up*. This is why it is called "everlasting," because it lasts as long as there is anything for it to prey upon, and also because its results are everlasting.

10. Has everlasting or eternal fire ever been visited upon men in the past?

"Even as *Sodom and Gomorrah*, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire*." Jude 7.

11. What was the result of this eternal fire upon those cities?

"And *turning the cities of Sodom and Gomorrah into ashes* condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2 : 6. "Everlasting" fire converted these cities into ashes, and the apostle says they were made an ensample to those who should after live ungodly. We cannot for a moment suppose that those cities are now burning; for the saline waters of the Dead Sea roll over the very spot where they stood.

12. What will be the final effect of this fire on the wicked?

"Who shall be punished with *everlasting destruction from the presence of the Lord, and from the glory of his power*." 2 Thess. 1 : 9.

13. Where must one go to escape from the presence of the Lord and the glory of his power?

"Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: . . . if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me." Ps. 139 : 7-10.

NOTE.—It is certain that when the glory of the Lord shall fill the earth as the waters cover the sea (Hab. 2 : 14), to punish one with everlasting destruction from the "presence of the Lord, and from the glory of his power," would be to put him out of existence; and as the psalmist says: His *place* shall not be. Ps. 37 : 10. Then the righteous shall inherit the earth, and "delight themselves in the abundance of peace."



Asleep in Jesus! Soon to rise,
When the last trump shall rend
the skies;
Then burst the fetters of the tomb,
And wake in full, immortal bloom.

The Intermediate State.

BY what figure does the Bible represent death?

“But I would not have you to be ignorant, brethren, *concerning them which are asleep*, that ye sorrow not, even as others which have no hope.” 1 Thess. 4: 13; 1 Cor. 15: 18, 20; John 11: 11-14. In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the functions of the mental organs are suspended for the time being.

2. Where do the dead sleep?

“And many of them that *sleep in the dust of the earth* shall awake.” Dan. 12: 2.

3. How long will they sleep there?

“So man lieth down, and riseth not; *till the heavens be no more*, they shall not awake, nor be raised out of their sleep.” Job 14: 12.

4. What must take place before Job could expect to awake?

“If a man die, *shall he live again?* all the days of my appointed time *will I wait*, till my change come.” Verse 14.

5. Where does he wait?

“*If I wait, the grave is mine house*; I have made my bed in the darkness.” Job 17: 13.

6. While in this condition, what does one know of those he has left behind?

“His sons come to honor, and *he knoweth it not*; and they are brought low, but *he perceiveth it not* of them.” Job 14: 21.

7. In what condition are the thoughts of the dead?

“His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*” Ps. 146: 4.

8. Do the dead know *anything* ?

“For the living know that they shall die : *but the dead know not anything*, neither have they any more a reward ; for the memory of them is forgotten.” Eccl. 9 : 5.

9. What part, if any, do they take in earthly things ?

“Also their love, and their hatred, and their envy, is now perished ; *neither have they any more a portion forever in anything* that is done under the sun.” Eccl. 9 : 6.

NOTE. — If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says he does not know this. Then if, as stated in the last text quoted, in death one loses all the attributes of his mind, as love, hatred, envy, etc., it is plain that his thoughts have perished, and that he can have nothing more to do with living objects. Again, if man in death prolongs his powers of thought, he *lives* ; and if he *lives* he must be *somewhere*. Where is he ? Is he in heaven, or hell ? If in either place immediately after death, what is the necessity of a judgment in the end of the world to decide his case ? Is there a possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps ?

10. What does the psalmist say about the dead’s praising the Lord ?

“*The dead praise not the Lord*, neither any that go down into silence.” Ps. 115 : 17.

11. How much does one know of God when dead ?

“For in death *there is no remembrance of thee*.” Ps. 6 : 5.

NOTE. — There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as asleep. If they were in heaven or hell, would it be fitting to represent them thus ? Was Lazarus, whom Jesus loved, in heaven when the Saviour said : “Our friend Lazarus sleepeth” ? John 11 : 11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him.

12. But are not the righteous dead in heaven ?

“For David is not ascended into the heavens.” Acts 2 : 34.

13. If the dead cannot praise God, what must take place to enable them to do so ?

“Thy dead men shall live, together with my dead body shall they arise. *Awake and sing, ye that dwell in dust* ; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Isa. 26 : 19.

14. What was the only thing with which David would be satisfied ?

“As for me, I will behold thy face in righteousness : I shall be satisfied, *when I awake, with thy likeness*.” Ps. 17 : 15.

15. If there should never be an awakening of the dead, what would be the result ?

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.*" 1 Cor. 15 : 16-18.

16. When does the resurrection of the righteous take place?

"For *the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.*" 1 Thess. 4 : 16.

NOTE. — If, as we have learned (Eccl. 9 : 5), the dead know not anything, then they will certainly have no knowledge of the lapse of time. A thousand years will be to them as a day or a moment. To go down to the grave, and wait till the resurrection, even though it be a thousand years, will be to those who experience it like a sudden transition from this life to the next. It ought to be a consoling thought to one whose life has been filled with anxiety and grief for loved ones who persist in wickedness, to know that they will in death be spared torment. Again, it would mar the felicity of one's enjoyment in heaven if he could look upon earth, and see his friends and relatives maltreated by strangers, or suffering from cold and hunger. It is wise that God has ordered it as expressed by the patriarch: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14 : 21.



REST for the toiling hand,
Rest for the anxious brow,
Rest for the weary, way-worn feet,
Rest from all labor now.

Soon shall the trump of God
Give out the welcome sound
That shakes the silent chamber walls,
And breaks the turf sealed ground.

Ye dwellers in the dust,
Awake! come forth and sing;
Sharp has your frost of winter been,
But bright shall be your spring.

'T was sown in weakness here,
'T will then be raised in power;
That which was sown an earthly seed
Shall rise a heavenly flower.

HORATIUS BONAR.



"I am the resurrection and the life."

The Resurrection.

NAME the principal result of man's fall.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12.

2. In what condition is man while in the grave?

"Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom*, in the grave, whither thou goest." Eccl. 9 : 10. That is, man, when dead, has no exercise of the powers of his mind. He cannot, therefore, while in the grave, praise God or even think of him (Ps. 6 : 5); for in the day he dies his thoughts perish. Ps. 146 : 2-4.

3. What has been promised in order that man may be redeemed from this condition?

"*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.*" Hosea 13 : 14.

4. Through whom will come this redemption from the grave?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, *even so in Christ shall all be made alive.*" 1 Cor. 15 : 21, 22; John 5 : 26-29.

5. What would be the result to the dead had not Christ procured their release from the grave?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then *they also which are fallen asleep in Christ are perished.*" 1 Cor. 15 : 16-18.

6. Where are the dead when they hear the voice of Christ calling them to life?

"Marvel not at this; for the hour is coming, in the which *all that are in the graves shall hear his voice*, and shall come forth." John 5 : 28, 29.

7. How many distinct classes will have a resurrection?

"There shall be a resurrection of the dead, both of the *just and unjust.*" Acts 24 : 15.

8. When will the resurrection of the just occur?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4 : 16; 1 Cor. 15 : 23.

9. How long do the others wait after the first resurrection?

"And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20 : 4, 5.

10. When are the righteous recompensed?

"For thou shalt be recompensed at the resurrection of the just." Luke 14 : 14.

11. In what condition did David expect to rise?

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17 : 15.

12. What great contrast will be seen between the present body, and the one to be put on at the resurrection?

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. 15 : 42-44.

13. After whose body will the resurrected ones be fashioned?

"We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3 : 20, 21.

14. What will the righteous do upon rising from the grave?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19; 1 Cor. 15 : 55.

15. How long will they be permitted to live?

"Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20 : 36.

16. What will become of those who are unworthy of a part in the first resurrection?

"But the fearful, and unbelieving, and the abominable, and murderers and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21 : 8.

17. What will then take place?

"The last enemy that shall be destroyed is death." 1 Cor. 15 : 26.

18. How will the righteous ever afterward appear?

"Then shall the righteous shine forth as the sun in the kingdom of their Father, Who hath ears to hear, let him hear." Matt. 13 : 43.



Sufferings of Christ.

WHY did Christ come into the world?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*; of whom I am chief." 1 Tim. 1:15.

2. What prompted God to give his Son to die for man?

"For God *so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16; 1 John 4:9, 10; Rom. 5:8.

3. What did the prophet say Christ would be called to endure?

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53:7, 8.

4. Must not Christ have known beforehand of these things?

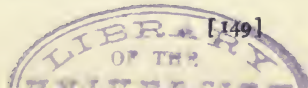
"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death." Luke 18:31-33.

5. How did the Saviour feel when the sins of the world were rolling upon him?

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, *My soul is exceeding sorrowful, even unto death*; tarry ye here, and watch with me." Matt. 26:37, 38.

6. In his distress, for what did he pray?

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, *if it be possible, let this cup pass from me*; nevertheless not as I will, but as thou wilt." Verse 39.





7. How great was the agony of his soul?

"And being in an agony he prayed more earnestly; and *his sweat was as it were great drops of blood falling down to the ground.*" Luke 22 : 44.

8. After this remarkable prayer, what happened to cause him more grief?

"And while he yet spake, behold a multitude, and he that was called *Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.* But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Verses 47, 48.

9. To what place was he taken?

"Then took they him, and led him, and brought him *into the high priest's house.* And Peter followed afar off." Verse 54.

10. While at the high priest's house, what act of Peter's caused the Saviour additional suffering?

"Another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilaean. And Peter said, *Man, I know not what thou sayest.* And immediately, while he yet spake, the cock crew. *And the Lord turned, and looked upon Peter.*" Verses 59-61.

11. What reproachful things were done to Christ while he was at the high priest's house?

"And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, *Prophesy, who is it that smote thee?*" Verses 63, 64.

12. Where was Christ next taken?

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and *led him into their council.*" Verse 66.

13. What was their object in taking him there, since it was not in their power judicially to sentence him?

"Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, *What need we any further witness?* for we ourselves have heard of his own mouth." Verses 70, 71.

14. Having procured the pretext they sought, what did they next do?

"And the whole multitude of them arose, and *led him unto Pilate.*" Luke 23 : 1.

15. When Pilate desired to let Christ go, how did they remonstrate?

"And they were *the more fierce, saying, He stirreth up the people,* teaching throughout all Jewry, beginning from Galilee to this place." Verse 5.

16. When Pilate heard that Christ had been in Galilee, what did he do?

"And as soon as he knew that he belonged unto Herod's jurisdiction, *he sent him to Herod,* who himself also was at Jerusalem at that time." Verse 7.

17. Did the chief priests and scribes follow Christ before Herod?

“And the chief priests and scribes *stood and vehemently accused him.*” Verse 10.

18. What indignity did Herod put upon the Saviour?

“And Herod with his men of war *set him at nought, and mocked him, and arrayed him in a gorgeous robe,* and sent him again to Pilate.” Verse 11.

19. When Christ was again brought before Pilate, what did Pilate propose to do?

“I have found no cause of death in him: *I will therefore chastise him, and let him go.*” Verse 22.

20. At this proposition, how did Christ's accusers act?

“And *they were instant [earnest] with loud voices, requiring that he might be crucified.* And the voices of them and of the chief priests prevailed.” Verse 23.

21. Besides yielding to the clamors of the Jews, what cruelty did Pilate inflict upon Christ?

“Then Pilate therefore took Jesus, and scourged him.” John 19:1.

22. What shameful treatment did he receive from the soldiers?

“And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! *And they spit upon him,* and took the reed, and smote him on the head.” Matt. 27:29, 30.

23. After bringing him to the place of crucifixion, what did they offer him to stupefy him?

“They gave him *vinegar to drink mingled with gall;* and when he had tasted thereof, he would not drink.” Verse 34.

24. What prayer did he utter as they were nailing him to the cross?

“Then said Jesus, *Father, forgive them; for they know not what they do.*” Luke 23:34.

25. With what words did they taunt him while on the cross?

“Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. *If he be the King of Israel, let him now come down from the cross, and we will believe him.*” Matt. 27:41, 42.

26. As he cried out in agony on the cross, what was again offered him?

“And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.” Verse 48.

27. What closed this terrible scene?

“When Jesus therefore had received the vinegar, he said, It is finished; *and he bowed his head and gave up the ghost.*” John 19:30.

28. What wonderful demonstration attested nature's sympathy with
the dying Son of God ?

“And it was about the sixth hour, and there was a *darkness over all the earth* until the ninth hour. And the *sun was darkened*, and the *vail of the temple was rent* in the midst.” Luke 23 : 44, 45.

29. Was it necessary for Christ thus to suffer ?

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” Heb. 2 : 10.

30. If Christ was permitted to suffer all this for us, what does it show ?

“He that spared not his own Son, but delivered him up for us all, *how shall he not with him also freely give us all things ?*” Rom. 8 : 32.



'TIS midnight ; and on Olives' brow
The star is dimmed that lately shone :
'Tis midnight ; in the garden, now,
The suffering Saviour prays alone.

'Tis midnight ; and from all removed,
The Saviour wrestles lone with fears :
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight ; and for others' guilt
The Man of sorrows weeps in blood :
Yet he who hath in anguish knelt,
Is not forsaken by his God.

'Tis midnight ; and from ether plains
Is borne the song that angels know ;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

WILLIAM B. TAPPAN.





What is Man?

IN his creation, with whom is man compared?

“What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him *a little lower than the angels.*” Heb. 2: 6, 7.

2. What is the nature of angels?

“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; *neither can they die any more; for they are equal unto the angels;* and are the children of God, *being the children of the resurrection.*” Luke 20: 35, 36.

3. What are angels called?

“And of the angels he saith, *Who maketh his angels spirits,* and his ministers a flame of fire.” Heb. 1: 7.

4. What is the difference between the two Adams?

“And so it is written, The first man Adam was made a *living soul*; the last Adam was made a *quickening spirit.*” 1 Cor. 15: 45.

5. Adam was made a living soul; but was he not a spiritual man?

“Howbeit that was not first which is spiritual, *but that which is natural;* and afterward that which is spiritual.” Verse 46.

6. When does man become a spiritual being?

“It is sown a natural body, *it is raised a spiritual body.* There is a natural body, and there is a spiritual body.” Verse 44.

7. To what does the sowing refer?

“That which thou sowest is not quickened, except it die.” 1 Cor. 15: 36.

NOTE. — Man does not have the undying, spiritual nature of the angels until the resurrection. Then, if righteous, he cannot die any more (Luke 20:36), because he is "*equal unto the angels.*"

8. How is man's nature defined?

"Shall *mortal man* be more just than God?" Job 4:17. *Mortal*. — "Subject to death." — *Webster*.

9. What is God's nature?

"Now unto the King *eternal, immortal, invisible*, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17. *Immortal*. — "Exempt from liability to die." — *Webster*.

10. Of what was man formed in the beginning?

"And the Lord God formed man of *the dust of the ground.*" Gen. 2:7, first part.

11. What act made him a living soul?

"And [God] *breathed into his nostrils the breath of life*; and man became a living soul." Gen. 2:7, latter part.

NOTES. — The living soul was not put *into* the man; but the breath of LIFE which was put into man, made *him*—the man, made of the earth—a *living* soul, or creature.

The original word for "living soul" in this text is *nephesh chayah*. On the use of this word in Gen. 1:24, Dr. A. Clarke says: "A general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

Prof. George Bush, in his notes on Gen. 2:7, says: "The phrase 'living soul' is in the foregoing narrative repeatedly applied to the inferior orders of animals, which are not considered to be possessed of a 'soul' in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man, that it does when spoken of beasts; viz., an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking, etc. . . . Indeed, it may be remarked that the Scriptures generally afford much less *explicit* evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

12. Are others besides man called "living souls" in the Bible?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and *every living soul died in the sea.*" Rev. 16:3. See also Gen. 1:30, margin.

13. Do other creatures besides man have the "breath of life"?

"And all flesh died that moved upon the earth, both *of fowl, and of cattle, and of beast, and of every creeping thing* that creepeth upon the earth, and every man; *all in whose nostrils was the breath of life*, of all that was in the dry land, died." Gen. 7:21, 22.

14. Is theirs the same breath as man's?

"As the one dieth, so dieth the other; yea, *they have all one breath*; so that a man hath no pre-eminence above a beast; for all is vanity." Eccl. 3 : 19.

15. The breath of life from God was breathed into man's nostrils in the beginning. What does Job call that which is in the nostrils?

"All the while my breath is in me, and *the spirit of God is in my nostrils*." Job 27 : 3.

16. When man gives up the spirit, what becomes of it?

"Then shall the dust return to the earth as it was: and *the spirit shall return unto God who gave it*." Eccl. 12 : 7. That is, the spirit of life by which man lived, and which was only loaned to him of God, goes back to the great author of life. It is his, and man can have it eternally, only as a gift from God, through Jesus Christ. Rom. 6 : 23. When the spirit goes back to God, the dust, which was in the beginning made a "living soul," goes back *as it was*, to the earth.

17. Can one have the spirit of life with him eternally, unless he has Christ?

"He that hath the Son hath life; and *he that hath not the Son of God hath not life*." 1 John 5 : 12.

NOTE.—The veriest sinner and reviler of Christ has this temporal life; but when he yields this up, he has no prospect that eternal life will be given to him, as that can be received only through Christ.

18. Why were the first guilty pair driven from the tree of life?

"And now, *lest he put forth his hand, and take also of the tree of life, and eat, and live forever*." Gen. 3 : 22.

19. What was done to keep man away from the tree of life?

"So he drove out the man; and *he placed at the east of the garden of Eden cherubim, and a flaming sword* which turned every way, to keep the way of the tree of life." Verse 24.

20. How are all men in the natural state regarded?

"We all . . . were by nature the *children of wrath*, even as others." Eph. 2 : 3.

21. If the wrath of God *abides* on a person, of what does it deprive him?

"He that believeth not the Son *shall not see life*; but the wrath of God abideth on him." John 3 : 36.

22. Through whom is the sinner saved from wrath?

"Much more then, being now justified by his blood, we shall be saved from wrath *through him*." Rom. 5 : 9.

23. When the sinner has been converted, what then is his prospect for life?

“For ye are dead, and your life is hid with Christ in God. When *Christ, who is our life, shall appear, then shall ye also appear with him in glory.*” Col. 3:3, 4.

24. The word *immortal* occurs but once in the English Bible (1 Tim. 1:17), and is there applied to God; are any others said to have immortality?

Who is the blessed and only potentate, the King of kings and Lord of lords: *who only hath immortality.*” 1 Tim. 6:15, 16.

25. How is this desirable boon brought to light?

“But is now made manifest by the appearing of our Saviour Jesus Christ, *who hath abolished death, and hath brought life and immortality to light through the gospel.*” 2 Tim. 1:10 Then without the gospel one cannot have immortality, but the death penalty must abide on him.

26. How does man obtain immortality?

“To them who by patient continuance in well-doing *seek for glory and honor and immortality, eternal life.*” Rom. 2:7. One does not need to seek for a thing which he already possesses.

27. When will the faithful receive immortality?

“Behold, I show you a mystery: We shall not all sleep, but *we shall all be changed, in a moment, in the twinkling of an eye, at the last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. 15:51, 52.

28. What is then to be swallowed up?

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*” Verse 54.

29. How is this victory gained?

“But thanks be to God, which giveth us the victory *through our Lord Jesus Christ.*” Verse 57.

SUMMARY. — We have found that man was made of the dust of the ground, and caused to live by the breath, or spirit, of life from God. The clay thus animated — *not* the breath of life — is called a “living soul,” or creature, according to the original text. Other creatures live by the same process, and some of them, at least, are plainly called living souls. When man dies, he knows nothing until he lives again, simply because the vitalizing element that caused him to live and move and think has been taken from him, and gone back to its original Possessor. Unless that were brought back to man, he would be forever unconscious in death. But Christ, who is the believer's life, is to appear, and bring back to those who seek for it, that life which they forfeited through sin. It is thus that man obtains immortality.



Living Souls.

- W**HEN man had been created from the dust, what did he become?
“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; *and man became a living soul.*” Gen. 2 : 7.
2. To what other order of beings is the term *soul* applied?
“And levy a tribute unto the Lord of the men of war which went out to battle : *one soul* of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep.*” Num. 31 : 28.
3. Is the term *living soul* applied to anything besides man and beast?
“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man : and *every living soul died in the sea.*” Rev. 16 : 3.
See note from Bush in preceding reading.
4. Can a soul suffer thirst?
“*As cold waters to a thirsty soul*, so is good news from a far country.” Prov. 25 : 25.
5. May it also suffer hunger?
“Slothfulness casteth into a deep sleep; and an *idle soul shall suffer hunger.*” Prov. 19 : 15.
6. Is it capable of eating?
“*But the soul that eateth* of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.” Lev. 7 : 20.
7. Can it be injured?
“And they *smote all the souls* that were therein with the edge of the sword.” Joshua 11 : 11.
8. Can the soul die?
“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine : *the soul that sinneth, it shall die.*” Eze. 18 : 4.
9. What is said of the soul of Christ?
“Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; *because he hath poured out his soul unto death.*” Isa. 53 : 12.
10. What becomes of the soul at death?
“What man is he that liveth, and shall not see death? *shall he deliver his soul from the hand of the grave?*” Ps. 89 : 48.
11. Where did Christ’s soul go at his death?
“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [hades], neither his flesh did see corruption.” Acts 2 : 31. His soul went into the grave, but was not left there, he being raised the third day.



The Thief on the Cross.

IN answering the petition of the thief on the cross, what promise did the Saviour make him?

“And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.” Luke 23 : 43.

2. What noted tree is in Paradise?

“To him that overcometh will I give to eat of *the tree of life*, which is in the midst of the Paradise of God.” Rev. 2 : 7.

3. By what river is the tree of life?

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on *either side of the river was there the tree of life.*” Rev. 22 : 1, 2.

NOTE.—It will be seen that the tree of life is not only in Paradise, but is on either side of the river which proceeds out from the throne of God. This shows that the tree of life and the throne of God are both in the same place, and that Paradise is therefore the dwelling-place of God.

4. How long after Christ's crucifixion, did his resurrection take place?

“Christ died for our sins according to the Scriptures; and that he was buried, and that *he rose again the third day.*” 1 Cor. 15 : 3, 4.

5. What did he say to Mary on the day of his resurrection?

“Jesus saith unto her, Touch me not; for *I am not yet ascended to my Father.*” John 20 : 17.

NOTE.—This was the third day after the promise to the thief, and yet Christ could say he had not been to Paradise since his crucifixion. As no one can for a moment question the truthfulness of the Saviour on either of these occasions, we must look for *harmony* between his statements, though it may be at the sacrifice of previously cherished opinions.



6. What was really the thief's request?

"And he said unto Jesus, Lord, remember me *when thou COMEST into thy kingdom.*" Luke 23 : 42.

7. When had Christ said that he would take his followers to himself?

"And if I go and prepare a place for you, *I will come again, and receive you unto myself*; that where I am, there ye may be also." John 14 : 3.

8. When and how will all the righteous, both living and dead, be with Christ?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first* • then we which are alive and remain shall be caught up together with them in the clouds, to *meet the Lord in the air*; and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17.

NOTE. — It is manifest from these scriptures that the time for taking the righteous to dwell with Christ is at his second coming, and not before. Then the penitent thief, doubtless, will be remembered by the Lord, and given a place in his kingdom. The question may then be raised, —

9. Why did Christ use the word *to-day* in his answer to the thief?

Simply to give emphasis to his promise, as that was the usual way of doing so. See Zech. 9 : 12. Christ had been proclaiming that he would have a kingdom (Luke 19 : 12-15), and when he was taken by the Jews to be crucified, and was actually in the throes of death, his claim was ridiculed (Matt. 27 : 29, 42), and even his disciples forsook him. The thief, notwithstanding all this, believed the Saviour's words, and made his dying request to be admitted into that kingdom when it should come. To make his promise emphatic, the Saviour said : "Verily I say unto thee *to-day*." A simple change of the comma from before "to-day," placing it immediately after that word, solves the whole difficulty that may exist in any candid mind, and harmonizes all the scriptures on this point; and this is allowable, since Inspiration has nothing to do with the punctuation of the Scriptures. That is of human origin and modern invention, and should never establish the meaning of any scripture, contrary to its harmony with other passages.



Departing and Being with Christ.



WHEN writing to the Philippians, what desire did the apostle Paul express?

"For I am in a strait betwixt two, having a *desire to depart*, and to be with Christ; which is far better." Phil. 1 : 23.

2. What were the two conditions between which the apostle was thus straitened?

"For to me to *live* is Christ, and to *die* is gain." Verse 21.

3. What does he mean by the words "to depart"?

"The time of *my departure* is at hand." 2 Tim. 4 : 6.

4. What was sure to the cause of Christ, whether Paul lived or died?

"*Christ shall be magnified* in my body, whether it be by life, or by death." Phil. 1 : 20.

5. In what other words does he express the same sentiment?

"For to me to live is Christ, and to die is gain." Verse 21. Gain, not to himself, but to the cause of Christ, as stated in the verse before.

6. What, then, inclined Paul to the side of life?

"Nevertheless to abide in the flesh is *more needful for you*." Verse 24.

7. What inclined him to prefer to depart, or lay down this life?

"To depart and to be with Christ, which is *far better*." Verse 23.

8. How long after his departure before he would be with Christ?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first*: THEN we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and SO *shall we ever be WITH THE LORD*." 1 Thess. 4 : 16, 17. See 1 Cor. 15 : 51-54; 2 Tim. 4 : 7, 8.

9. If none go to be with Christ till after the resurrection, how would it have been better for Paul, so far as he was concerned, to depart then, rather than live on?

As no cognizance is taken of the lapse of time, after a person becomes unconscious in death (Eccl. 9 : 5; Ps. 146 : 4), though 2,000 years should elapse before Paul's resurrection, it would seem to him but the twinkling of an eye.

"The apostle, considering his own situation, would naturally connect the end of this life with the commencement of another and better, as he would have no perception of any interval between them." — Dr. Priestly.



Absent from the Body.

UPON what subject does Paul treat in 2 Cor. 5 : 1-8?

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” Verse 1. In this verse the present and future condition of the believer is spoken of.

2. While we are here “in our earthly house,” in “this tabernacle,” that is, in this present mortal state, what is our condition?

“For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.” “For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” Verses 2, 4.

3. Where else does the apostle express the same fact?

“For we know that the whole creation groaneth and travaileth in pain together until now.” Rom. 8 : 22.

4. How many conditions, or states of being, does the apostle bring to view?

Three: First, a positive state in this present life—clothed with “our earthly house” (2 Cor. 5 : 1), “this tabernacle” (verse 4); second, a negative state, called in verse 3 “unclothed” or “naked,” that is, when in death, in the grave; third, another positive condition, when mortality is swallowed up of life, when we are clothed upon with our house from heaven. Verses 2, 4.

5. Which one of these conditions did the apostle wait for and desire?

“For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.” Verse 2.

6. What disclaimer does he utter concerning the second or middle state?

“Not for that we would be unclothed.” Verse 4.

7. How is it proved that Paul looked forward to the resurrection, when he expressed a desire to be clothed upon with the house from heaven?

By the parallel text in Rom. 8 : 23 : "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption, to wit, *the redemption of our body.*"

8. When is the *body* to be redeemed ?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God : and the dead in Christ shall rise first." See Phil. 3 : 20, 21.

9. When is mortality to be swallowed up of life ?

"Behold, I show you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15 : 51-54.

NOTE.—To be "naked," or "unclothed," must refer to one's condition in death. But how can it be said that one is unclothed, if he, as a conscious, disembodied spirit, instantly enters the heavenly abode at death ? It can be plainly seen that if an immortal soul is the "house from heaven," when the "earthly" house, the body, has been redeemed, an individual would have *two* houses, —one more than he would have occasion for. Then again, if the second house is the supposed immortal soul, and one has it *now* in possession in his body, it could not be true that it is "eternal in the heavens." On the whole, it is evident that the apostle is here treating of the future redeemed body.

10. If the house from heaven is the future redeemed immortal body, how can it be said that "we have" it ?

"And this is the record, that God *hath given* to us eternal life, *and this life is in his Son.*" 1 John 5 : 11. Hence, "he that hath the Son hath life." Verse 12. This life we have in prospect, *by faith*. This life is equivalent to the redeemed state, which Paul calls "our house which is from heaven," and which we have, or possess, in the same manner. It is eternal in the heavens, because it is the fixed and unalterable purpose of God to bestow it upon us.

11. When, only, is a person fitted to be present with the Lord ?

Not till he is redeemed from all that is mortal and corruptible. 1 Cor. 15 : 50 ; 1 Thess. 4 : 17.

12. To what condition, then, does the apostle refer by the words (2 Cor. 5 : 6), "At home in the body" ?

To the first condition spoken of in verse 1.

13. To what condition does he refer by the expression, "To be present with the Lord" ?

To the third condition. They are not necessarily immediately connected. Some time may elapse between them, as we have shown.



The Spirits in Prison.

Quoniam in what way did Christ suffer for the unjust?

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, *being put to death in the flesh*, but quickened by the Spirit.” 1 Peter 3 : 18.

2. By what was he quickened, or made alive?

“For Christ also hath once suffered, . . . being put to death in the flesh, *but quickened by the Spirit.*” Same yerse.

3. By what did he preach to the spirits in prison?

“*By which also* he went and preached unto the spirits in prison.” Verse 19. That is, by the Spirit that raised him from the dead, he preached to spirits that were in prison. The Spirit of God raised Christ from the dead. Rom. 8 : 11 ; Acts 2 : 24.

4. What did the Saviour say he had been anointed to do?

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, *to preach deliverance to the captives*, and recovering of sight to the blind, *to set at liberty them that are bruised.*” Luke 4 : 18.

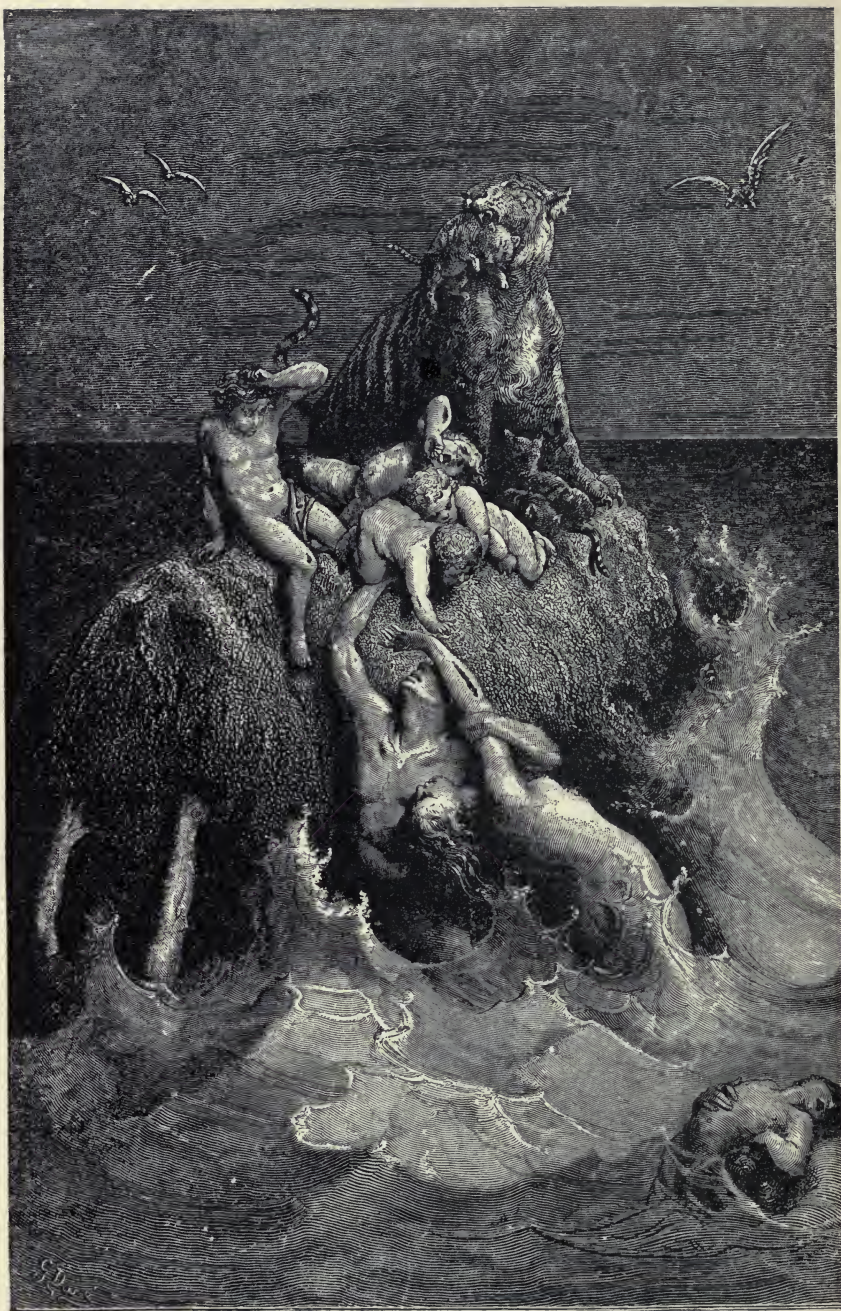
5. By whom is a man taken into bondage?

“For of *whom a man is overcome*, of the same is he brought in bondage.” 2 Peter. 2 : 19.

6. Under what is one thus sold into bondage?

“For we know that the law is spiritual ; but I am carnal, *sold under sin.*” Rom. 7 : 14.

NOTE.—The prison in which men are found is the condition in which sin binds them. Christ came to unloose these bands, and set the prisoners free.



7. When did the Spirit of God preach to these "spirits in prison," who were disobedient?

"Which sometime were disobedient, *when once the longsuffering of God waited in the days of Noah*, while the ark was a preparing." 1 Peter 3 : 20.

8. Did the Spirit of God try to deliver the captives of sin in the days of Noah?

"And the Lord said, *My Spirit shall not always strive with man*, for that he also is flesh ; yet his days shall be a hundred and twenty years." Gen. 6 : 3.

NOTE.—The Spirit of God strove with the sinful antediluvians. It also moved Noah to build the ark, by which he and his family were saved. Christ came to earth "in the flesh" (John 1 : 14), and in this condition suffered death ; but before this he was always manifested to the world as the Angel, the representative of God. See Ex. 23 : 20-23 ; 1 Cor. 10 : 1-4. It was in this way that he preached through Noah to the spirits in bondage, or prison, during the one hundred and twenty years in which the ark was preparing.




 OW sad our state by nature is !
 Our sin — how deep it stains !
 And Satan holds our captive minds
 Fast in his slavish chains.

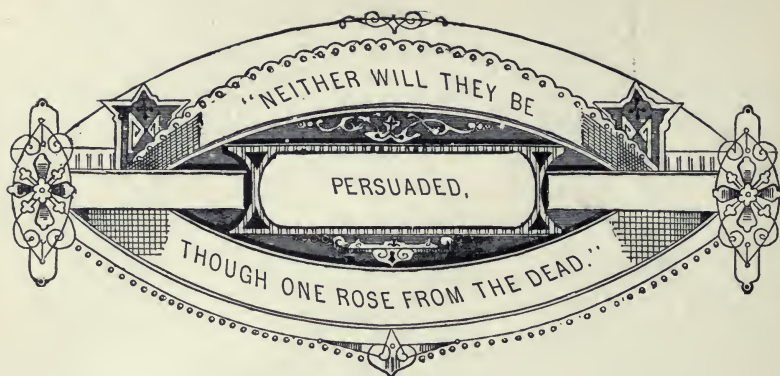
But there's a voice of sovereign grace,
 Sounds from the sacred word ;
 "Ho ! ye despairing sinners, come !
 And trust a pardoning Lord."

My soul obeys the almighty call,
 And runs to this relief ;
 I would believe thy promise, Lord ;
 O, help my unbelief !

A guilty, weak, and helpless worm,
 In thy kind arms I fall ;
 Be thou my Strength and Righteousness,
 My Saviour and my All.

ISAAC WATTS.





The Rich Man and Lazarus.

IN the parable of the rich man and Lazarus, what is said to have become of Lazarus?

“And it came to pass, that *the beggar died*, and was carried by the angels into Abraham’s bosom.” Luke 16 : 22.

2. What befell the rich man?

“*The rich man also died, and was buried*; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” Verses 22, 23.

NOTE. — The rich man “died, and was buried.” The man himself — the very being who died — was buried. And he — the man who died and was buried — lifted up his “eyes” in hell (*hades*, the place or state of the dead, the grave. See Rev. 20 : 13 ; 1 Cor. 15 : 55, margin). The beggar “died, and was carried” by angels into Abraham’s bosom.

3. What request did the rich man make of Abraham?

“And he cried and said, Father Abraham, have mercy on me, and *send Lazarus, that he may dip the tip of his finger in water, and cool my tongue*; for I am tormented in this flame.” Verse 24. Here the members of a physical body are brought to view, which we know always rest in the grave till the resurrection.

4. Upon making the request for Lazarus to be sent to his father’s house to warn his brethren, what did Abraham reply?

“Abraham saith unto him, *They have Moses and the prophets*; let them hear them.” Verse 29.

5. What earnest appeal did the rich man then make?

“And he said, Nay, father Abraham; *but if one went unto them from the dead, they will repent.*” Verse 30. It seems that the rich man is represented in the parable as understanding that Lazarus was *dead*, and not in heaven. Said he: “If one went unto them from the *dead*,” as much as to say, that such a miracle would certainly cause them to repent.

6. But had Lazarus gone on such a mission, what must have taken place?

“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead.*” Verse 31. This is a plain statement that Lazarus was dead, and in the grave. Before he could warn others, he must rise from the dead.

7. When are the wicked punished?

“The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.” 2 Peter 2 : 9.

8. When will the judgment take place?

“I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom.*” 2 Tim. 4 : 1. If the wicked are reserved to the day of judgment for their punishment, and the judgment takes place only in connection with the coming of Christ, it follows that the wicked do not enter upon their punishment at death.

9. When are the righteous to be recompensed?

“And thou shalt be blessed; for they cannot recompense thee; for *thou shalt be recompensed at the resurrection of the just.*” Luke 14 : 14.

10. When do the angels gather the elect to Christ?

“And they shall see the Son of man coming in the clouds of heaven with power and great glory. And *he shall send his angels with a great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24 : 30, 31.

NOTE. — Thus far it has been seen that the narrative under consideration deals with physical men altogether. Nothing is said about their souls or spirits. The parable also states emphatically that Lazarus would have to rise from the dead in order to carry out the request of the rich man. Now as we have also seen that the wicked do not go to their punishment till after the judgment, and that the righteous do not go to their reward till the coming of Christ with the angels, we are forced to the conclusion that the Saviour used in this parable a figure of rhetoric known as personification, — a figure in which an inanimate being is represented as animated, or endued with personality. By this form of speech Christ could forcibly teach what would occur in the future, by representing it as already taking place.

11. Does God in other places speak of things that do not exist, as though they did exist?

“(As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and *calleth those things which be not as though they were.*” Rom. 4 : 17.



12. Name some instances given in the Old Testament which show that the figure of personification is a common mode of expression.

"For the *stone shall cry out* of the wall, and the *beam out of the timber shall answer it.*" Hab. 2 : 11 ; 2 Kings 14 : 9 ; Judges 9 : 7-15 ; Gen. 4 : 10.

13. Does the New Testament sometimes use the same method ?

"*Behold the hire of the laborers* who have reaped down your fields, which is of you kept back by fraud, *crieth.*" James 5 : 4.

NOTE. — The object of the parable was to show that although the Jews claimed to be the children of Abraham, and affected to despise the Gentiles, especially those who were poor, these despised ones would finally be counted the children of Abraham, while the rich Jew would find himself without any claim to the promises made to his natural father, Abraham. The lesson was put in the form in which we find it, in order to show the absolute certainty of the punishment of one, and the reward of the other.



LIKE shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone.

We live, we die ; behold the sum
Of good or ill on life's fair page ;
Alike in God's all-seeing eye,
The infant's day, the patriarch's age.

O Father, in whose mighty hand
The boundless years and ages lie,
Teach us thy boon of life to prize,
And use the moments as they fly.

JANE TAYLOR.





"EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE
HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED
FOR THEM THAT LOVE HIM."

Some of the Saved.

FOR what purpose was the earth created?
"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, *he created it not in vain, he formed it to be inhabited.*" Isa. 45 : 18.

2. Why was man made?

"*Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet.*" Ps. 8 : 6 ; Gen. 1 : 26 ; Ps. 115 : 16.

3. Does man now have all these things under him?

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. *But now we see not yet all things put under him.*" Heb. 2 : 8.

4. When man lost his dominion, to whom did he yield it?

"For of whom a man is overcome, of the same is he brought in bondage."
2 Peter 2 : 19. Man was overcome by Satan in the garden of Eden, and there yielded himself and his possessions into the hands of his captor.

5. What circumstance shows that the earth came into Satan's possession?

"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them ; *for that is delivered unto me ; and to whomsoever I will, I give it.*" Luke 4 : 5, 6.

NOTE. — This was the occasion of Christ's temptation in the wilderness. It cannot be truthfully said that Satan lied, when he told Christ that all the kingdoms of the world had been delivered into his (Satan's) hand ; for Christ knew whether that was so, or not. And if it were not so, and Satan could not have delivered up these things if he would, then how could his words have been a temptation to Christ? And yet this is recorded as having been a temptation to him to bow down before Satan.

6. Is this first dominion to be restored? and to whom is it to come?

"And thou, *O tower of the flock*, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The "tower of the flock" is Christ.

7. If man lost the dominion through sin and death, through whom will it be restored?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

8. What blessing did our Saviour pronounce upon the meek?

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This inheritance cannot be realized in this life; for here the truly meek have the least of earth's good things.

9. Who does David say have the most of earthly things?

"For I was envious at the foolish, when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness: they have more than heart could wish." Ps. 73:3-7.

10. What is to be the final condition of both righteous and wicked?

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34.

11. What promise was made to Abraham concerning the land?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy SEED FOREVER." Gen. 13:14, 15.

12. How much did this promise comprehend?

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

13. How much of the land of Canaan did Abraham own in his lifetime?

"And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5; Heb. 11:13.

14. How much of the promised possession did Abraham expect during his lifetime?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

15. Who is the SEED to whom the Abrahamic promise was made?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, *And to thy seed, which is CHRIST.*" Gal. 3: 16.

16. Who are counted heirs of that promise?

"*And if ye be Christ's, then are ye Abraham's seed and, heirs according to the promise.*" Verse 29.

17. Why did not these ancient worthies receive the promise?

"And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, *that they without us should not be made perfect.*" Heb. 11: 39, 40.

18. What is to become of the earth in its present state?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also; and the works that are therein shall be burned up.*" 2 Peter 3: 10; Isa. 13: 9; 24: 1-6; Jer. 4: 23-27.

19. What will follow this great conflagration?

"Nevertheless we, according to his promise, *look for new heavens and a new earth, wherein dwelleth righteousness.*" 2 Peter 3: 13; Rev. 21: 1-5.

NOTE. — As elsewhere seen (reading on "Order of Events Connected with the Millennium," p. 219), at the coming of the Lord, the saints will be taken to heaven to dwell with Christ a thousand years, until the wicked are judged, and the earth (which will just previously have been given to Christ) shall be purified in the fires of the last day. This, as is seen from Jer. 4: 23-27, leaves the earth "without form and void," — the very condition in which it first came from the hand of its Maker. From this state of things the earth is formed anew (see 2 Peter 3: 13; Rev. 21: 5), and man, redeemed from sin, is placed on it, as Adam was at first, with this difference: Adam was on probation, and it was possible for him to forfeit his right to the earth and to the tree of life; while redeemed man will have passed his probation and the liability to sin. Had Adam remained pure from the beginning, he would have possessed the earth forever. Because redeemed man shall remain pure, he will "inherit the land, and dwell therein forever." Ps. 37: 29.

20. To what promise did Peter refer, when saying that he looked for new heavens and a new earth?

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65: 17.

21. What will be the condition of things in the new earth?

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Verse 25.

22. How will the ransomed demonstrate their joy in that place?

"And the ransomed of the Lord shall return, and *come to Zion with songs and everlasting joy* upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35 : 10.

23. How extensive will be the reign of Christ at that time?

"He shall have dominion also *from sea to sea, and from the river unto the ends of the earth.*" Ps. 72 : 8.

24. What does Daniel say of this kingdom?

"And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven, shall be given to the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7 : 27.



SWEETLY through the gloomy years
That roll their dimming vail between,
The promised goodly land appears,
Arrayed in never-fading green.
And from that peaceful, happy clime,
Transporting bursts of song arise,
And, rolling through the mists of time,
Tell us of joy that never dies.

As voyagers on the stormy deep
Look for some bright and sunny bay
Where winds and waves are hushed in sleep,
And joy lights up the happy day,
So o'er the tossing sea of years
We glance the eye and stretch the hand
Where, robed in fadeless light, appears
The border of the shining land.

There angel hosts of glorious ones,
With sinless hearts and stainless hands,
Call us in glad and loving tones,
And bid us welcome to their bands.
Hark! how their harps and voices tell
The glories of that radiant strand,
And bid us breast the waves that swell
Between us and the shining land.

Ear hath not heard, eye hath not seen,
The glories of that home of song;
Though stormy billows roll between,
I go to join the angel throng.
But of the joys beyond the tide,
The welcomes on that golden strand,
The best shall be from Him who died
To bring me to the shining land.

H. L. HASTINGS.

SCRIPTURE MEMORANDA

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"SEEK YE FIRST THE KINGDOM OF GOD AND HIS
RIGHTEOUSNESS."

The Kingdoms of Grace and Glory.



IVE the promise which our Saviour made to the "little flock."
"Fear not, little flock; for it is your Father's good pleasure to *give you the kingdom.*" Luke 12:32.

NOTE. — This text shows that while one may belong to the "little flock," the favored of God, the real kingdom is yet before him. While in God's service, however, he may, in one sense, be in the kingdom. But there are at least five essentials to the formation of a kingdom: (1.) A king, as the reigning head; (2.) A throne, as the chair of state from which the king may issue his decrees; (3.) A definite territory over which the king has jurisdiction, without which there can be no real kingdom; (4.) Subjects in that territory to rule over, to give power to the king, and stability to his throne; (5.) Laws by which the subjects may be governed. If one finds in the sacred word any of these parts of a kingdom in existence, he may be sure that the kingdom itself is recognized.

2. To what throne are we exhorted to come to find mercy?

"Let us therefore come boldly *unto the throne of grace*, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. It would be useless to come before any throne for a favor, if that throne had no occupant. The *throne of grace*, therefore, supposes a *king of grace*. If there is a king, he must have subjects, and laws to govern those subjects. Then, while in this state, and receiving grace, or favor, from God, one must be in the kingdom of grace.

3. To what other kingdom do the Scriptures call our attention?

"When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" Matt. 25:31. This kingdom is to be established at the second coming of Christ.

4. By what are men saved from sin?

"*For by grace are ye saved* through faith: and that not of yourselves: it is the gift of God." Eph. 2:8; Rom. 6:23. It follows then, that all—Abraham, Moses, and David, as well as Peter, Paul, and John—must be saved by the grace, or favor, of God, as there is no other way to save those who have been sinners. These all, therefore, were in the kingdom of grace, which must have been set up as early as there were lost men who needed grace.

5. In the parable of the wheat and tares, what does the good seed represent?

"The field is the world; *the good seed are the children of the kingdom*; but the tares are the children of the wicked one." Matt. 13:38.

6. Who sowed the tares in the kingdom?

"The enemy that sowed them is the Devil." Verse 39. Satan first sowed the tares of sin in Eden. Hence the kingdom of God was in existence at that time. The earth was God's kingdom, and was designed to be his forever.

7. To whom did God intrust his kingdom?

"And God said, Let us make man in our image, after our likeness; *and let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

NOTE. — Man fell, and the world became the abode of sin. It can no longer be man's kingdom until sin is blotted out of it. Whoever, after that, would become a subject of God's kingdom, must now separate from this kingdom that has been usurped by Satan, and yield obedience to God's laws. In thus doing, they enter into an arrangement, made by God, by which they become his subjects, and renounce the service of Satan. They are then in God's kingdom, or the kingdom of grace, because they are the subjects of God's favor, or grace.

8. When Christ sent out his disciples, what did he tell them to preach?

"And he sent them to *preach the kingdom of God*, and to heal the sick." Luke 9:2.

9. In carrying out their commission, *what* did they preach?

"And they departed, and went through the towns, *preaching the gospel, and healing everywhere*." Verse 6. We are sure, then, that the grace of God, in which the gospel is founded, has been extended ever since man needed salvation from sin. By this arrangement man could be "called out" into a temporary kingdom, that should run parallel to the one lost in the beginning, until it could be redeemed and restored to its rightful owner.

10. After the loss of the first kingdom, what promise did God make to Israel, if they would obey him?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. *And ye shall be unto me a kingdom of priests, and a holy nation.*" Ex. 19:5, 6. Although the kingdom as a whole, was in the hands of Satan, the Lord would take the Israelites, if they would obey him, and of them form a kingdom within the usurped kingdom, to continue until the usurper should be overthrown.

11. After the children of Israel were settled in Canaan, what did they request of Samuel the prophet?

"Behold, thou art old, and thy sons walk not in thy ways: *now make us a king to judge us like all the nations.*" 1 Sam. 8:5.

12. Upon taking the matter to God, what instruction did Samuel receive?

“And the Lord said unto Samuel, *Hearken unto the voice of the people* in all that they say unto thee; for they have not rejected thee, but *they have rejected me, that I should not reign over them.*” Verse 7. The people had heretofore been instructed and governed by God, through his prophets; but they wanted now to be like the kingdom out of which they had been called, and of which the nations around them formed a part.

13. Notwithstanding the perverseness of Israel, what did the Lord promise to David their king?

“Thy seed will I establish forever, and *build up thy throne to all generations.*” Ps. 89:4.

14. Through whom was the throne of David to be perpetuated?

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Of the increase of his government and peace there shall be no end, upon the throne of David.*” Isa. 9:6, 7.

15. Who is this seed of David, the heir to his throne?

“Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and *the Lord God shall give unto him the throne of his father David.*” Luke 1:31, 32.

16. While the kingdom was still held by the Jewish kings, what prediction was made concerning the kingdom?

“And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: *Remove the diadem, and take off the crown.*” Eze. 21:25, 26.

17. After the crown was taken from the Jewish king, and that kingdom had become tributary to the Babylonians, what more was predicted concerning it?

“I will *overturn, overturn, overturn it*; and it shall be no more until He come whose right it is; and *I will give it Him.*” Verse 27.

NOTE. — This threefold overturning was accomplished in the successive subversions of the kingdoms of the Babylonians, the Medes and Persians, and the Grecians. See reading on “Prophetic History of the World,” p. 17. The Jews were under the rule of each of these dynasties. The last overturning took place when Rome conquered the Grecians, B. C. 168; but the famous league between the Romans and the Jews, made B. C. 161, brought the latter people more completely under the rule of that iron power. In A. D. 70, the Jews were dispersed to all parts of the world, and the throne of David, which their kingdom represented, was to be no more, till He should come to whom it belongs.

18. Christ did not take that throne when on earth. Did he assume it when ascending to heaven, or did he occupy the Father's throne, with him ?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, *and am set down with my Father in his throne.*" Rev. 3 : 21.

19. What is he doing at the Father's right hand ?

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." "The Lord hath sworn, and will not repent, *Thou art a priest forever after the order of Melchisedec.*" Ps. 110 : 1, 4 ; Heb. 10 : 12, 13.

20. When his priestly work is finished, what will Christ do ?

"Then cometh the end, when he shall have *delivered up the kingdom to God, even the Father.*" 1 Cor. 15 : 24.

21. When he comes to earth, on whose throne will he sit ?

"When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" Matt. 25 : 31 ; Rev. 11 : 15.

22. Then what will he say to the redeemed ?

"Come, ye blessed of my Father, inherit the kingdom *prepared for you from the foundation of the world.*" Matt. 25 : 34.

23. How will the saints appear after reaching that kingdom ?

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 43.



THY kingdom come. Thus day by day
We lift our hands to God and pray ;
But who has ever duly weighed
The meaning of the words he said ?

Thy kingdom come. O day of joy,
When praise shall every tongue employ ;
When hate and strife and war shall cease,
And man with man shall be at peace.

Jesus shall reign on Zion's hill
And all the earth with glory fill ;
His word shall Paradise restore,
And sin and death afflict no more.



The New Jerusalem.

HAS God prepared a dwelling-place for his people?

“But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; *for he hath prepared for them a city.*” Heb. 11 : 16.

2. Where is this city? and what is it called?

“But *Jerusalem which is above* is free, which is the mother of us all.” Gal. 4 : 26.

3. After sojourning in the land of promise as a stranger and a pilgrim, to what did Abraham look forward?

“For *he looked for a city* which hath foundations, whose builder and maker is God.” Heb. 11 : 10.

4. When we embrace Christ, unto what do we come by faith?

“But ye are come unto Mount Sion, and *unto the city of the living God, the heavenly Jerusalem*, and to an innumerable company of angels.” Heb. 12 : 22.

5. What did John see concerning this city?

“And *I John saw the holy city, New Jerusalem, coming down from God out of heaven*, prepared as a bride adorned for her husband.” Rev. 21 : 2.

6. Is this the city for which Abraham looked?

“And the *wall of the city had twelve foundations*, and in them the names of the twelve apostles of the Lamb.” Verse 14. Compare this with Heb. 11 : 10.

7. What is the measurement of the city?

"And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs." Rev. 21:16.
The measure around it, as the words *length* and *breadth* imply, and as was the early custom of measuring cities, was 12,000 furlongs, equal to 1,500 miles [2,410.8+ kilometers], or 375 miles [602.7 kilometers] on each side, making a perfect square.

8. What is the hight of the wall?

"And he measured the wall thereof, a hundred and forty and four cubits."
Verse 17. 144 cubits=216 feet [66 meters].

9. Of what material is the wall constructed?

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Verse 18.

10. With what are the twelve foundations (or as some suppose, ornamental bases) of the wall adorned?

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Verses 19, 20.

NOTE. — Prof. Stuart says of these stones that, in order and arrangement, they are like the colors of the rainbow, only more complex, and much more brilliant. There can be no question as to their extreme brilliancy; but with reference to their arrangement, it has been suggested on good authority, that whereas the high priest of the Israelites wore these twelve stones in his breastplate, to represent the twelve tribes of Israel; and whereas the New Jerusalem itself has twelve gates, each bearing the name of one of the twelve tribes, designating the particular place each tribe occupies in the city, — that these ornamental stones will be only on that part of the foundation where the tribe is located, which the stone itself has ever represented. Another suggestion is that these foundations are super-imposed horizontally one upon another in the form of terraces, each color extending continuously around the city, the whole being arranged in steps from the ground to the wall.

11. Of what are the twelve gates composed?

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Rev. 21:21.

12. What will be excluded from that city?

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21:27.

13. Who will be welcomed there?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

14. In what condition will those be who are permitted to dwell in the holy city ?

“And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away.” Rev. 21 : 4.

15. What is to be a prominent object in the city ?

“And there shall be no more curse ; but *the throne of God and of the Lamb* shall be in it ; and his servants shall serve him.” Rev. 22 : 3.

16. What will flow from under the throne of God ?

“And he showed me a *pure river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb.” Verse 1. The “water of life ;” that is, containing a life-giving principle in harmony with our condition of immortality.

17. What stands on either side of that river ?

“In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations.” Verse 2.

NOTE. — “The tree of life.” That which Adam lost through transgression is to be restored by Christ, and will be enjoyed by the redeemed throughout the never-ending cycles of eternity. Those who really keep God’s commandments, have the promise of a right to that life-giving tree. Verse 14.



THY walls are all of precious stone,
Most glorious to behold ;
Thy gates are richly set with pearl,
Thy streets are paved with gold.

Thy garden and thy pleasant walks
My study long have been ;
Such dazzling views, by human sight
Have never yet been seen.

Lord, help us by thy mighty grace
To keep in view the prize
Till thou dost come to take us home
To that blest paradise.



The Two Laws.

BY what are all men to be judged at last?

“Let us hear the conclusion of the whole matter: Fear God, and keep *his* commandments; for this is the whole duty of man. For God shall bring *every* work into judgment, with every secret thing, whether it be good or whether it be evil.” Eccl. 12:13, 14. “So speak ye, and so do, as they that shall be *judged by the law of liberty*.” James 2:12.

2. With what other law were the people of God for a time concerned, which is not to judge them?

“Blotting out the *handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let *no man therefore judge you* in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.” Col. 2:14-17.

3. What terms are employed, for the sake of convenience, to designate these two laws?

The first is called “the moral law,” summarily contained in the decalogue; the second is known as the “ceremonial or typical law” of the Jewish dispensation.

4. What is the relation of the moral law to sin?

“Whosoever committeth sin transgresseth also the law; for *sin is the transgression of the law*.” 1 John 3:4.

5. How early in the history of our world was this law applicable?

“For *Adam* was first formed, then *Eve*. And Adam was not deceived; but the woman being deceived was in the *transgression*.” 1 Tim. 2:13, 14.

6. As it is thus found that this law was binding on man previous to his fall, what did it cover?

The relations which he sustained to God and to his fellow-creatures: "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt *love the Lord* thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt *love thy neighbor* as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-39.

7. When and for what reason were laws of a ceremonial or typical nature introduced?

They were introduced after man had sinned, and were instituted because God in mercy provided a plan of redemption or a remedial system. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering." Gen. 4:3, 4. "*By faith Abel offered* unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11:4.

NOTE. — The excellence of Abel's offering lays in the fact that he offered blood, which fitly typified the sacrifice of the promised Redeemer, and was the true expression of faith in him. But the law of sacrifices, which was the central pillar in the typical or ceremonial system, would not have been enjoined upon men, had not sin made a Redeemer necessary, and had not such Redeemer been provided. This, therefore, was a *derived* or *secondary* law, brought in with the plan of salvation, and owing its existence to the presence of sin; while the moral law may be called a *primary* or *original* law, inasmuch as it existed before sin came into the world, grows out of the relation which all creatures sustain to their Maker and to one another, and would have continued just the same if sin had never come into the world. Thus the line of distinction between the two laws is immutably established, in their origin, the circumstances to which they owe their existence, their nature, and the purposes they were respectively to subserve.

8. How was the moral law communicated to the people at Sinai?

"And *the Lord spake* unto you out of the midst of the fire. . . . And he declared unto you his covenant, which he commanded you to perform, even *ten commandments*." Deut. 4:12, 13.

9. How was the ceremonial law communicated to them?

"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, *Speak unto the children of Israel*, and say unto them, If any man of you bring an offering," etc. Lev. 1:1, 2. "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Lev. 7:37, 38.

10. On what, and by whom, was the moral law written ?

"The *Lord* spake unto you, . . . and he declared unto you . . . ten commandments ; and *he wrote them upon two tables of stone.*" Deut. 4 : 12, 13.

11. In what, and by whom, was the ceremonial law written ?

"And commandedst them precepts, statutes, and laws, by the *hand of Moses* thy servant." Neh. 9 : 14. "And they spake unto Ezra the scribe to bring the *book* of the law of Moses, which the Lord had commanded to Israel." Neh. 8 : 1.

12. Were the ten commandments a distinct and complete law by themselves ?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; *and he added no more.* And he wrote them in two tables of stone, and delivered them unto me." Deut. 5 : 22. "And the Lord said unto Moses, Come up to me into the mount, and be there ; and I will give thee tables of stone, *and a law, and commandments which I have written.*" Ex. 24 : 12.

13. Was the ceremonial law a complete law in itself ?

"The *law* of commandments, contained in *ordinances.*" Eph. 2 : 15.

14. What is the nature of the moral law ?

"The law of the Lord is perfect, converting the soul." Ps. 19 : 7.

15. Was perfection to be secured by the ceremonial law ?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that *could not make him that did the service perfect*, as pertaining to the conscience." Heb. 9 : 9.

16. How did the prophet Isaiah say that Christ would treat the moral law when he should appear on earth as the great teacher ?

"The Lord is well pleased for his righteousness' sake ; he will *magnify the law, and make it honorable.*" Isa. 42 : 21.

17. How did Christ fulfill this prophecy ?

By opening before the people the deep spiritual nature of the law, living in perfect obedience to both the letter and the spirit of all its requirements, and giving his life to save men from the penalty of its transgression. See Matt. 5 : 17-48 ; John 15 : 10 ; 1 Peter 2 : 22 ; Rom. 4 : 25 ; etc.

18. How long was the ceremonial law to continue ?

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation.*" Heb. 9 : 10.

19. When was this time of reformation ?

"But *Christ being come* a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this

building; neither by the blood of goats and calves, but by his own blood he entered in once [once for all] into the holy place [places], having obtained eternal redemption for us." Heb. 9 : 11, 12.

20. How did Christ's death affect the ceremonial law?

"*Blotting out the handwriting of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailing it to his cross.*" Col. 2 : 14.
 "Having *abolished* in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2 : 15.

21. What was the object of the ceremonial law?

"For the law *having a shadow of good things to come*, and not the very image of the things, can never with those sacrifices, which they offered year by year, continually, make the comers thereunto perfect." Heb. 10 : 1.

22. Why was it taken away?

"For there is verily a disannulling of the commandment going before *for the weakness and unprofitableness thereof*. For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7 : 18, 19.

23. What does Paul say of the holiness and spirituality of the moral law?

"Wherefore the law is holy, and the commandment *holy, and just, and good.*"
 "For we know that the law is *spiritual*; but I am carnal, sold under sin." Rom. 7 : 12, 14.

24. How does faith in Christ affect our relation to the moral law?

"Do we then make void the law through faith? God forbid; yea, *we establish the law.*" Rom. 3 : 31.

25. How does dependence on the ceremonial law affect our relation to Christ?

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall *profit you nothing.*" Gal. 5 : 2.

26. How long does Christ say that the moral law is to endure?

"Verily I say unto you, *till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law, till all [all things] be fulfilled." Matt. 5 : 18.

27. To which code of laws does the Sabbath commandment belong?

"And on *the seventh day* God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed *the seventh day*, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2 : 2, 3.

NOTE. — It thus appears that the Sabbath belongs to the original, primary, or moral, law, because it was instituted before sin came into the world, and consequently before a type or shadow, or any ordinance of a ceremonial nature, could have had an existence.



Importance of Sound Doctrine.

DOES it make any difference what a man believes, if he is only sincere?

“God hath from the beginning chosen you to salvation through sanctification of the Spirit *and belief of the truth.*” 2 Thess. 2 : 13 ; Joshua 24 : 14.

2. How may we determine the truthfulness of any doctrine?

“*Prove all things ; hold fast that which is good.*” 1 Thess. 5 : 21 ; Isa. 8 : 20.

3. Upon what foundation should every religious tenet rest?

“And are built upon the *foundation of the apostles and prophets*, Jesus Christ himself being the chief corner-stone.” Eph. 2 : 20 ; 1 Cor. 3 : 11.

4. What is mentioned first in the list of those things for which all Scripture is profitable?

“All Scripture is given by inspiration of God, *and is profitable for doctrine.*” 2 Tim. 3 : 16.

5. What advice is given to Timothy while preparing for the gospel ministry?

“Till I come, give attendance to reading, to exhortation, to doctrine.” “Take heed unto thyself, and unto the doctrine ; continue in them.” 1 Tim. 4 : 13, 16.

6. What remarkable charge is given him relative to his public work?

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.*” 2 Tim. 4 : 1, 2.

7. Why is this duty so imperative?

"For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables." Verses 3, 4.

8. How was Titus instructed to teach ? and in what was he to be a pattern ?

"But speak thou the things which become *sound doctrine*," "in all things showing thyself a pattern of good works ; *in doctrine showing uncorruptness, gravity, sincerity.*" Titus 2 : 1, 7.

9. What is the power of sound doctrine ?

"Holding fast the faithful word as he hath been taught, that he may be able *by sound doctrine both to exhort and to convince the gainsayers.*" Titus 1 : 9.

10. What danger attends false teaching ?

"Who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some." 2 Tim. 2 : 18.

11. Who are the disciples of Jesus ? and what gracious work is wrought for them ?

"If ye continue in my word, then are ye my disciples indeed : and ye shall know the truth, and *the truth shall make you free.*" John 8 : 31, 32.

12. Through what are they to be sanctified ?

"Sanctify them through thy truth : thy word is truth." John 17 : 17.

13. Will God accept the homage of such as deliberately teach contrary to his will ?

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

14. Can we close our ears to the truth, and remain innocent ?

"He that turneth away his ear from hearing the law, *even his prayer shall be abomination.*" Prov. 28 : 9.

15. To whom will the Lord reveal his will, and lead them into the light ?

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7 : 17 ; Ps. 25 : 9 ; John 8 : 12.

16. What will be the fate of the spiritually blind teacher, and of those whom he presumes to teach ?

"Let them alone : they be blind leaders of the blind. And if the blind lead the blind, *both shall fall into the ditch.*" Matt. 15 : 14.

17. To whom will the gates of the heavenly city at length be opened ?

"Open ye the gates, that the righteous nation *which keepeth the truth may enter in.*" Isa. 26 : 2 ; Rev. 22 : 14.



"THOU HAST MAGNIFIED
THY WORD
ABOVE ALL THY NAME."

Lord, how secure my conscience was,
And felt no inward dread !
I was alive without the law,
And thought my sins were dead.

My hopes of heaven were firm and bright :
But since the precept came
With a convincing power and light,
I find how vile I am.

My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just, and pure
Was thy eternal law,

Then felt my soul the heavy load, —
My sins revived again ;
I had provoked a dreadful God,
And all my hopes were slain.

Isaac Watts.

The Perpetuity of the Law.

WHERE must all men appear ?

"For we must all appear *before the judgment seat of Christ*, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10.

2. What will be the standard in the judgment ?

"So speak ye, and so do, as they that *shall be judged by the law of liberty*." James 2 : 12 ; Rom. 3 : 19.

3. In what condition are all men ?

"For *all have sinned*, and come short of the glory of God." Rom. 3 : 23.

4. How many are included in the "all" who have sinned ?

"What then ? are we better than they ? No, in no wise ; for we have before proved *both Jews and Gentiles, that they are all under sin*." Verse 9.

5. By what are all men thus proved guilty ?

"Now we know that *what things soever the law saith*, it saith to them who are under the law ; that *every mouth may be stopped, and all the world may be come guilty before God*." Verse 19.

NOTE.—It is what the law *says*, and not what one may interpret it to mean, that proves the sinner guilty. Moreover, God is no respecter of persons, but treats Jew and Gentile alike. *All the world*, says the text, become guilty before God.

6. What effect does faith in Christ have upon the law ?

“Do we then make void the law through faith ? God forbid ; *yea, we establish the law.*” Verse 31.

7. In what did the apostle Paul delight ?

“For *I delight in the law of God* after the inward man.” Rom. 7 : 22.

8. How does the carnal mind stand related to the law of God ?

“Because the carnal mind is enmity against God ; for *it is not subject to the law of God*, neither indeed can be.” Rom. 8 : 7.

9. How long did the Saviour say all the law would be in force ?

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [Greek, *all things*] be fulfilled.” Matt. 5 : 18.

NOTE.—“As long as the world endured, not the least word, or letter, or point, or comma (so to speak), of the whole law, should by any means lose its authority, or fail of answering the end for which it was given ; and the moral law would, to the end of time, continue the standard of sin and holiness to all men, and the believer’s rule of duty.”—*Thomas Scott, D. D., on Matt. 5 : 18.*

10. When asked which was the great commandment in the law, what answer did Christ make ?

“Jesus said unto him, Thou shalt *love the Lord thy God with all thy heart*, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt *love thy neighbor as thyself.*” Matt. 22 : 37-39.

11. What did he say hung on these two requirements ?

“On these two commandments hang *ALL the law* and the prophets.” Verse 40.

NOTE.—As long as these two great commandments continue, *all* the law must exist, as well ; for it is suspended on, and inherent in, these two great principles of love. As long as these last, that must continue. If one loves God with all his heart, he will not worship idols nor images, neither will he profane the name of God. He will, moreover, remember the day which God has set apart as a day of worship. So, if one loves his neighbor as himself, he will not kill him, steal from him, lie about him, or covet his possessions, etc. It is plain that if one has in his heart the two principles of love set forth by the Saviour, he must keep the law of God in all its parts.

12. What does the apostle say about the practice of Christ in keeping the law ?

“And ye know that he was manifested to take away our sins ; *and in him is no sin.*” 1 John 3 : 5. In the verse just preceding this, sin is said to be the transgression of the law. If in him was *no* sin, he must have kept the law perfectly.

13. What does Christ say of himself in this respect?

"I have kept my Father's commandments, and abide in his love." John 15 : 10.

14. If one would abide in Christ, what ought he to do?

"He that saith he abideth in him ought himself also so to walk, even as he walked."
1 John 2 : 6.

15. How does James say one may be blessed in his deeds?

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1 : 25.

16. What is said of those who profess to know the Lord, and yet do not keep his commandments?

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2 : 4.

17. What is the test whereby one may know he has passed from death unto life?

"We know that we have passed from death unto life, because we love the brethren."
1 John 3 : 14.

18. How may one be sure he loves the brethren?

"By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5 : 2.

19. And what is the love of God?

"For this is the love of God, that we keep his commandments." Verse 3.

20. What will characterize the "remnant" church?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12 : 17.



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What Was Abolished by Christ?

DID our Saviour abolish anything on the cross?

"Having abolished in his flesh the enmity, even *the law of commandments contained in ordinances.*" Eph. 2 : 15.

2. What did he himself say about the law?

"Think not that *I am come to destroy the law or the prophets*; I am not come to destroy, but to fulfill." Matt. 5 : 17.

3. How long did he say the law would endure?

"For verily I say unto you, *Till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18; Luke 16 : 17. It is evident, from these texts, that the abolished law was not the law of ten commandments.

4. What did Paul say of the law of God?

"Wherefore *the law is holy*, and the commandment holy, and just, and good." Rom. 7 : 12.

5. How did he regard it?

"For I delight in the law of God after the inward man." Verse 22.

6. What does one show by keeping the commandments?

"For *this is the love of God*, that we keep his commandments; and his commandments are not grievous." 1 John 5 : 3. A law that is holy, just, and good, and not grievous, cannot be an "enmity," as was that which Christ abolished.

7. Does sin still exist?

"If we say that *we have no sin*, we deceive ourselves, and the truth is not in us." 1 John 1 : 8.

8. Could there be sin now, if Christ had abolished the law?

"For until the law sin was in the world; but *sin is not imputed when there is no law.*" Rom. 5:13.

9. What was made possible by abolishing the law of commandments contained in ordinances?

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are *made nigh by the blood of Christ.* For he is our peace, who hath *made both one, and hath broken down the middle wall of partition between us.*" Eph. 2:12-14.

NOTES. — "He broke down the middle wall of partition, the ceremonial law, that made the great feud, and was the badge of the Jews' peculiarity, — called the partition-wall by way of allusion to the partition in the temple, which separated the court of the Gentiles from that into which the Jews only, had liberty to enter. Thus he abolished in his flesh the enmity." — *Matthew Henry.*

"Breaking down that partition-wall, which had so long separated the Jews from the Gentiles; namely, the ceremonial law." — *Thomas Scott.*

"By abolishing the law of Jewish ordinances, he has removed that which kept the two parties, not only in a state of *separation*, but also at *variance.*" — *Dr. A. Clarke.*

10. What was the chief thing that separated the Jews and the Gentiles?

"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, *Thou wentest in to men uncircumcised, and didst eat with them.*" Acts 11:3.

11. Was circumcision done away in Christ?

"For in Christ Jesus *neither circumcision availeth anything, nor uncircumcision, but a new creature.*" Gal. 6:15.

12. After circumcision and the ordinances connected with it lost their force, what still remained of the utmost importance?

"Circumcision is nothing, and uncircumcision is nothing, *but the keeping of the commandments of God.*" 1 Cor. 7:19.

NOTE. — There are several distinct objects to which the term *law* is applied. (1.) The ten commandments are by themselves called a law, and are often referred to by that term throughout the Scriptures. Ex. 24:12. (2.) The ceremonial law of the Jews given through Moses, and put in a coffer in the side of the ark. Deut. 31:26. (3.) The five historical books of Moses, which in the classification of the Scriptures were called "the law," in contrast with the prophetical and poetical books; as in the expression, "which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44. This distinction will be apparent when it is considered that it was not the five historical books of Moses which were put in the side of the ark. None need be confused concerning these laws when considering Paul's statements as to what was done away, and what remains. Rom. 3:31; Col. 2:14. It was not the five historical books of Moses which were nailed to the cross. Conventionally, the term *the law* may still be applied to those books to distinguish them from other portions of the Scriptures. But the types, shadows, and ceremonies of the Jewish system, only, were done away; while the moral law still remains.



The End of the Law.

TO the believer what does Christ become?
 "For Christ is *the end of the law for righteousness* to every one that believeth." Rom. 10:4.

2. In what sense is the word *end* (Greek, *telos*) sometimes used in the Scriptures?—Object, intention, or design.

"Ye have heard of the patience of Job, and have *seen the end of the Lord.*" James 5:11.

3. What was the object of the law?

"And the commandment, *which was ordained to life*, I found to be unto death." Rom. 7:10.

4. What further is the end, or object, of the law?

"Now the end of the commandment is *charity* out of a pure heart." 1 Tim. 1:5.

5. What is charity, or love?

"Love worketh no ill to his neighbor; therefore *love is the fulfilling of the law.*" Rom. 13:10; 1 John 5:3.

6. Why did God send his Son to the world?

"For *what the law could not do, in that it was weak through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us.*" Rom. 8:3, 4.

7. Then what is one enabled to do through Christ?

"That the requirement of the law might be fulfilled in us." Verse 4. See margin of Revised Version.

NOTES.—Since obedience "unto life" is the "end of the law," and Christ is the means by which one is justified and enabled to keep the law, it is thus that he becomes the "end," or object, of the law for us.

"The end of the law was to bring men to perfect obedience, and so to obtain justification. This is now become impossible, by reason of the power of sin, and the corruption of nature; but Christ is *the end of the law*; the law is not destroyed, nor the intention of the Lawgiver frustrated; but full satisfaction being made by the death of Christ for our breach of the law, the end is attained, and we put in another way of justification. Christ is *thus the end of the law for righteousness*, for justification; but it is only to *every one that believeth.*"—Matthew Henry.



Not Justified by the Law.

WHAT positive statement does the apostle make concerning the law?
 “Therefore by the deeds of the law *there shall no flesh be justified in his sight.*” Rom. 3 : 20.

2. What does the law do ?

“I had not known sin, but by the law ; for I had not known lust, *except the law had said, Thou shalt not covet.*” Rom. 7 : 7 ; 3 : 20, last clause.

3. Will the law do this work for others besides the Jews ?

“Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, *and all the world may become guilty before God.*” Rom. 3 : 19.

4. What is the nature of God’s law ?

“Wherefore *the law is holy*, and the commandment holy, and just, and good.” Rom. 7 : 12.

5. It is manifest that a law, the office of which is to point out sin, can never justify one from the transgressions of that law. How, then, can man be justified ?

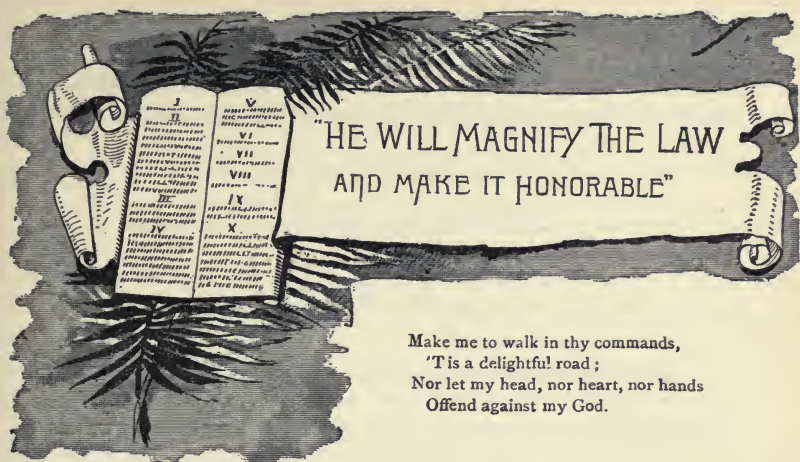
“Being justified freely *by his grace through the redemption that is in Christ Jesus.*” Rom. 3 : 24.

6. But does the fact that we are subjects of God’s grace, give us license to sin ?

“What then ? shall we sin, because we are not under the law, but under grace ? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ?*” Rom. 6 : 15, 16.

7. How must those walk who would be free from condemnation ?

“There is therefore now no condemnation to them which are in Christ Jesus, who *walk not after the flesh, but after the Spirit,*” Rom. 8 : 1.



Make me to walk in thy commands,
 'Tis a delightful road ;
 Nor let my head, nor heart, nor hands
 Offend against my God.

Magnified by Christ.



STATE the Lord's purpose concerning the law.

"The Lord is well pleased for his righteousness' sake ; *he* [Christ] *will magnify the law and make it honorable.*" Isa. 42 : 21. *Magnify.* — To increase the power or glory of ; to exalt ; to extol ; to sound the praises of.
 — Webster.

2. Why was it necessary to magnify the law ?

"It is time for thee, Lord, to work ; *for they have made void thy law.*"
 Ps. 119 : 126.

3. How was the law "made void" when Christ was on the earth ?

"And he said unto them, Full well ye reject the commandment of God, *that ye may keep your own tradition.*" Mark 7 : 9 ; Matt. 15 : 1-9.

4. What was Christ's attitude toward the law ?

"Think not that I am come to destroy the law, or the prophets : *I am not come to destroy, but to fulfill.*" Matt. 5 : 17. *Fulfill.* — To render full ; to fulfill, *i. e.*, to perform perfectly. — *Greenfield's Greek Lexicon.* See also Webster.
 Christ, then, came to perform the law *perfectly* in all its parts.

5. How did he then proceed to magnify the law before his hearers ?

"Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment ; *but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.*" Matt. 5 : 21, 22. See also 1 John 3 : 15.

6. What did he say of the seventh commandment?

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, *That whosoever looketh on a woman to lust after her hath committed adultery* with her already in his heart.” Verses 27, 28.

7. Did Christ himself keep the commandments?

“*I have kept my Father’s commandments*, and abide in his love.” John 15 : 10.

8. How long did he say the law would last?

“For verily I say unto you, *Till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. 5 : 18.

9. Why did Christ come to earth?

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit.” Rom. 8 : 3, 4. That is, that we might “perform perfectly” the law of God,—a work which no one can do of himself.

10. In order to accomplish this, what was it necessary for Christ to do?

“For when *we were yet without strength*, in due time *Christ died* for the ungodly.” Rom. 5 : 6.

11. But if the law could have been abolished, would not that have released men from condemnation?

“Because the law worketh wrath; *for where no law is, there is no transgression.*” Rom. 4 : 15.

NOTE.—It is plain that if the law of God demanded the death of Christ, and had power to slay him (Gal. 3 : 13), the law must still live, even after cursing the Son of God in our behalf. Then by yielding his life to the demands of the law, he magnified it in his death as well as in his life.

—❖—

THE Son of God appeared
With tidings of great joy;
God’s precepts he revered,
He came not to destroy;
None of the law was set aside,
But every tittle ratified.

Our Saviour did not die
To render null and void
The law of the Most High,
Which cannot be destroyed;
But bruised for us, our stripes he bore,—
We’ll go in peace and sin no more.

R. F. COTTRELL.

"THOU SHALT PUT AWAY THE EVIL FROM ISRAEL."

Penalty for Transgression.

IN the old dispensation, how was an idolater punished?
"And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Deut. 13:6-10.

2. What was done to a blasphemer?

"And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger, as he that is born in the land." Lev. 24:16.

3. How was a perverse son punished?

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, . . . all the men of his city shall stone him with stones, that he die." Deut. 21:18-21.

4. What punishment was inflicted upon an adulterer?

"The adulterer and the adulteress shall surely be put to death." Lev. 20:10.

NOTE. — The same penalty was judicially visited upon the Israelites for violating the Sabbath commandment, or, indeed, any of the others. This was not considered the *final* punishment for their deeds, any more than hanging for murder is now considered such. The judicial sentence that now consigns the murderer to death, in nowise takes the place of the final sentence that God will visit upon the incorrigible sinner in the last day. So it was, under the Levitical law. The law of God, as a whole, was taken as the basis of their judicial system, and death was meted out to the offender. But all those who thus suffered must the next time be arraigned before God in the final judgment, when they will receive the sentence that their wickedness deserves. It will thus be seen that because death is not now visited upon those who swear, steal, and commit adultery, it does not prove that God's law which forbids these sins has been abolished.

5. Has the death penalty for sin really been abolished?

"For the wages of sin is death." Rom. 6:23.

6. Why is not the old penalty executed in this dispensation by gospel ministers?

"Now then *we are ambassadors for Christ*, as though God did beseech you by us." 2 Cor. 5:20.

NOTE.—An ambassador's work is not to punish criminals. The penalty of death was attached to the violation of the ten commandments under Moses, not as a part of the *moral* government of God, but as a part of the *civil* polity of the Jews. But when the Jews ceased to be God's special people, as a nation, that polity came to an end, and that practice would of course no longer continue. Since the first advent of Christ, God has had no occasion for a theocracy among men; and his ministers now deal only with the moral aspects of his work in the earth. Of the ministers of Christ under the New Testament, the apostle, in 2 Cor. 3:6, says: "Who [God] also hath made us able ministers of the New Testament; *not* of the letter [that is, to inflict punishment upon the transgressors of the law], but of the spirit [that is, to offer life through Christ to the penitent]."

7. To whom does vengeance belong?

"Vengeance is mine; *I will repay*, saith the Lord." Rom. 12:19.

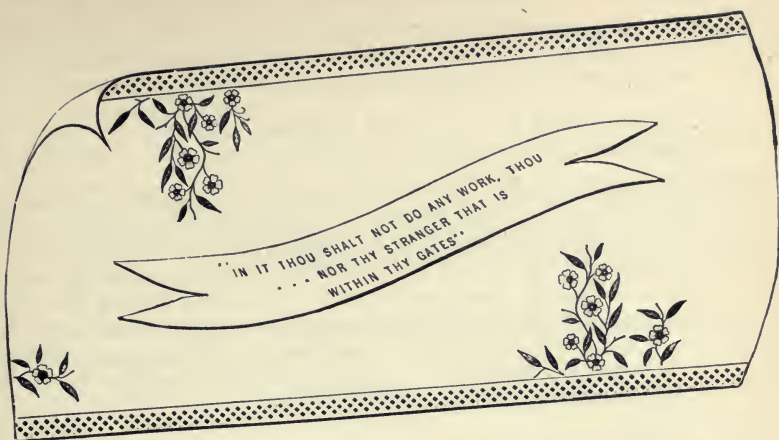
8. To whom has the execution of the death penalty for sin been committed?

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; and *hath given him authority to execute judgment* also, because he is the Son of man." John 5:26, 27.

9. And when will he execute it?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the Lord cometh with ten thousand of his saints, to execute judgment upon all.*" Jude 14, 15.





The Gentile Sabbath.



OW does God regard the Gentiles?

"Is he the God of the Jews only? is he not also of the Gentiles? *Yes, of the Gentiles also.*" Rom. 3 : 29.

2. Is God partial to either Jew or Gentile?

"Then Peter opened his mouth, and said, Of a truth, *I perceive that God is no respecter of persons;* but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10 : 34, 35.

3. What rule must be applied to convict any one of sin?

"For until the law, sin was in the world; but *sin is not imputed when there is no law.*" Rom. 5 : 13. Then if Gentiles are convicted of sin, it must be by the law, just the same as the Jews.

4. For whom is the law made?

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, . . . for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. 1 : 9, 10.

5. Were the Gentiles addicted to such practices?

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles, . . . who being past feeling have given themselves over unto *lasciviousness, to work all uncleanness with greediness.*" Eph. 4 : 17-19. Then the law was given for Gentiles as well as for Jews.

6. Speaking of how God would visit the Gentiles and take out a people for himself, what did James say was fallen down, and would be built up again?

“And to this agree the words of the prophets; as it is written, After this I will return, and will *build again the tabernacle of David*, which is fallen down; and I will build again the ruins thereof, *and I will set it up.*” Acts 15 : 15, 16.

7. What was to be the result of building again the tabernacle of David?

“That the residue of men might seek after the Lord, *and all the Gentiles, upon whom my name is called*, saith the Lord, who doeth all these things.” Verse 17. The reader will notice that the specification is the “Gentiles upon whom my name is called,” — that is, those who had joined themselves to the Lord, and were counted among God’s Israel. These were keeping all of God’s commandments which were delivered from Sinai; then if the Gentiles were to be brought within the plan of salvation, to do those things which were done before the tabernacle of David was fallen, they, too, must have faith in Christ and keep *all* of God’s commandments.

8. For whom was the Sabbath made?

“The Sabbath was made for man.” Mark 2 : 27. The word *man* is here used in its general sense, meaning *all* mankind, — the Gentile, as well as the Jew.

9. What particular day did God reserve for the Sabbath, and command man to keep?

“The seventh day is the Sabbath of the Lord thy God.” Ex. 20 : 10.

10. What does the Lord, through Isaiah, pronounce upon those who keep the Sabbath?

“*Blessed is the man [any man] that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*” Isa. 56 : 2.

11. How does he say the stranger (Gentile) should feel when uniting with his people?

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people.” Verse 3.

12. What does he say he will do for the stranger who keeps his Sabbath?

“Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one *that keepeth the Sabbath from polluting it*, and taketh hold of my covenant; *even them will I bring to my holy mountain, and make them joyful in my house of prayer.* . . . The Lord God which gathereth the outcasts of Israel saith, *Yet will I gather others to him*, besides those that are gathered unto him.” Verses 6-8.

13. What two classes did Paul once address at Antioch on the Sabbath?

“Then Paul stood up, and beckoning with his hand said, *Men of Israel, and ye that fear God*, give audience.” Acts 13:16. Compare this with verse 42. It would seem that the Gentiles who feared God were assembled with the Jews, for Sabbath worship.

14. Where did the apostle find Gentile women observing the Sabbath?

“And from thence to *Philippi, which is the chief city of that part of Macedonia*, and a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city *by a river side*, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.” Acts 16:12, 13.

15. At Corinth, what two classes assembled on the Sabbath to listen to the apostle’s discourses?

“And he reasoned in the synagogue every Sabbath, and persuaded *the Jews and the Greeks* [Gentiles].” Acts 18:4.

16. How long had Moses and the prophets been read in the synagogues? and how extensively were they taught?

“For *Moses of old time hath in every city* them that preach him, being read in the synagogues *every Sabbath day*.” Acts 15:21.

NOTE. — The fact is, the Sabbath was the only regular time for publicly reading the Scriptures, and if the Gentiles heard of God, and obeyed him, they must have attended Sabbath worship the same as the Jews. Besides, there was no other instruction from God, for either Jew or Gentile, except that contained in the Scriptures, which have ever taught that the seventh day is the Sabbath.

17. Of what two classes was the “congregation of Israel” made up?

“And a *mixed multitude went up also with them*; and flocks, and herds, even very much cattle.” Ex. 12:38. Part of the congregation were Gentiles.

18. How were these “strangers” regarded?

“*One law shall be to him that is home-born, and unto the stranger* that sojourneth among you.” Verse 49.

19. Who murmured against Moses and Aaron after entering the wilderness?

“And *the whole congregation* of the children of Israel murmured against Moses and Aaron in the wilderness.” Ex. 16:2.

20. How did God prove the whole congregation?

“Then said the Lord unto Moses, Behold, I will rain bread **from** heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, *whether they will walk in my law, or no*.” Verse 4.

21. How did the people stand the test?

“And it came to pass, that there went out *some of the people on the seventh day* for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*” Verses 27, 28.

22. How did all "the people" heed this stern rebuke?

"So *the people rested* on the seventh day." Verse 30.

NOTE. — Here were the Egyptians (a *mixed multitude*) with the Israelites, and all were included among the murmurers. All were proved by God's law of the Sabbath, whether they would keep it or not, and that thirty days, at least, before its formal delivery upon Sinai. In this case, Israelite and Egyptian (Jew and Gentile) were treated alike — both were obliged to observe the Sabbath.

23. What instruction did Moses immediately begin giving to the people?

"When they have a matter, they come unto me; and I judge between one and another, and *I do make them know the statutes of God, and his laws.*" Ex. 18 : 16. The Gentiles thus received instruction with the Jews.

24. When God gave the Sabbath commandment from Sinai, did he mention these Gentiles by name?

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, *nor thy STRANGER that is within thy gates.*" Ex. 20 : 10. Here the stranger (Gentile) was forbidden to do work on the Sabbath just the same as the Israelite. There was no difference.

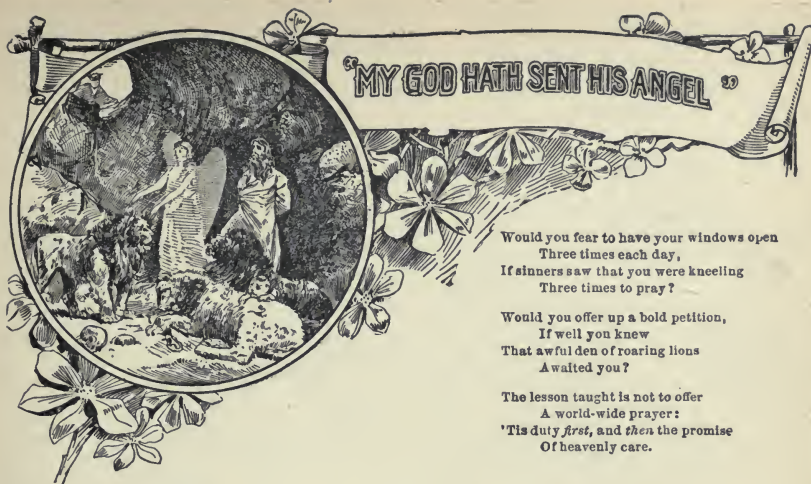
25. What prayer did Solomon offer at the dedication of the temple, concerning the privileges and duties of the stranger?

"Moreover concerning a stranger, that is not of thy people Israel, . . . when he shall come and pray toward this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; *that all people of the earth may know thy name, to fear thee, as do thy people Israel.*" 1 Kings 8 : 41-43.

NOTE. — If "all people of the earth" were to fear God as the people of Israel did then, they would certainly keep the Sabbath of the commandment, — the seventh day.

26. When all the redeemed people of the earth shall come up to worship before God in the new earth, what day will still be recognized by them?

"And it shall come to pass, that from one new moon to another, and from *one Sabbath to another*, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 23. Thus to all eternity will the creative power of Jehovah be commemorated by the redeemed of every tribe and nation of the earth.



Would you fear to have your windows open
Three times each day,
If sinners saw that you were kneeling
Three times to pray?

Would you offer up a bold petition,
If well you knew
That awful den of roaring lions
Awaited you?

The lesson taught is not to offer
A world-wide prayer:
'Tis duty *first*, and then the promise
Of heavenly care.

The Ministration of Good Angels.



Is there a heavenly family?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth is named.*" Eph. 3 : 14, 15.

2. By what name are the members of this family called?

"Now there was a day when the *sons of God* came to present themselves before the Lord." Job 1 : 6.

3. By what name are they known to us?

"And I beheld, and I heard the *voice of many angels* round about the throne." Rev. 5 : 11.

4. Did angels exist before the death of any of the human family?

"So he drove out the man : and he placed at the east of the garden of Eden cherubim." Gen. 3 : 24. *Cherub*. — "A creature of a sacred and celestial nature." — *Gesenius*.

5. Who witnessed the laying of the foundations of the earth?

"Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38 : 6, 7.

6. How many of these beings did John see around the throne?

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was *ten thousand times ten thousand, and thousands of thousands.*" Rev. 5 : 11.



7. What does Paul say of their number?

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

8. What shows that those angels sent to Abraham were real beings?

"And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:8; 19:3.

9. What seems to be the principal employment of the angels?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

10. How do they minister to God's people?

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

11. Give examples of their ministrations.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me." Dan. 6:22. See also 2 Kings 6:8-17; Dan. 9:21; 10:12; Acts 12:5-11.

12. When Nebuchadnezzar commanded all his subjects to worship the golden image, and the three Hebrews were cast into the fiery furnace for refusing to obey his edict, how were they protected from the ravages of the fire?

"I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3:25, 28.

13. When Elijah was to take his forty days' journey from near Beersheba to Mount Horeb, how was he strengthened for the task?

"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose; and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19:7, 8.

14. What interest do angels have in the plan of salvation?

"Which things the angels desire to look into." 1 Peter 1:12.

15. Are they interested in individual cases?

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

16. Before whom are we said to speak when excusing ourselves from a vow?

“Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; *neither say thou before the angel*, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?” Eccl. 5 : 5, 6.

17. For what must men give account in the judgment?

“But I say unto you, *That every idle word* that men shall speak, they shall give account thereof in the day of judgment.” Matt. 12 : 36; Eccl. 12 : 13, 14.

18. From what will they be judged?

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of *those things which were written in the books*, according to their works.” Rev. 20 : 12.

19. Are the actions of men recorded?

“And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” Mal. 3 : 16; Isa. 65 : 5, 6; Jer. 2 : 22.

20. When the judgment books are opened, will the angels be present to minister before God?

“A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.” Dan. 7 : 10.

NOTE. — Since the angels are our ministering spirits, and our lives are open before them, it is reasonable to infer that they make the record of our lives. Then when the books are examined, they will of necessity be present, to minister before God.

21. What will be done for those whose record shows them to have been overcomers?

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but *I will confess his name before my Father, and before his angels.*” Rev. 3 : 5.

22. When that work is done, and the Saviour comes to gather those who have been accounted his, who will come with him?

“For the Son of man shall come in the glory of his Father *with his angels*; and then he shall reward every man according to his works.” Matt. 16 : 27.

23. What part will they act at this time?

“And he shall send his angels with a great sound of a trumpet, and *they shall gather together his elect* from the four winds, from one end of heaven to the other.” Matt. 24 : 31.

24. Where will the saints go ?

“Then we which are alive and remain *shall be caught up together with them* in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.”

1 Thess. 4 : 17.

25. What shout of triumph will they raise as they come out of their graves ?

“O death, where is thy sting ? O grave, where is thy victory ?” 1 Cor. 15 : 55.

26. What will be the final song of victory ?

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints.” Rev. 15 : 3.



LAMB of God ! still keep me
Near to thy wounded side ;

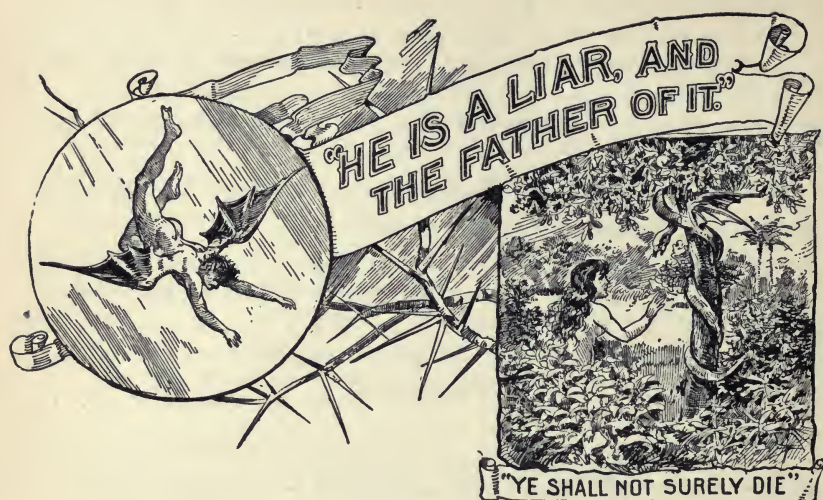
'Tis only there in safety
And peace I can abide !

What foes and snares surround me,
What doubts and fears within !
The grace that sought and found me,
Alone can keep me clean.

'Tis only in thee hiding
I know my life secure—
Only in thee abiding,
The conflict can endure :
Thine arm the victory gaineth
O'er every hateful foe ;
Thy love my heart sustaineth
In all its care and woe.

Soon shall my eyes behold thee.
With rapture, face to face ;
One half hath not been told me
Of all thy power and grace :
Thy beauty, Lord, and glory,
The wonders of thy love,
Shall be the endless story
Of all the saints above.

JAMES G. DECK.



Origin, History, and Destiny of Satan.



AVE any others than the human family sinned ?

“God spared not *the angels* that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”
2 Peter 2 : 4.

2. What is the name of him who led them to sin ?

“Depart from me, ye cursed, into everlasting fire, prepared for *the Devil* and his angels.” Matt. 25 : 41.

3. Is he known by any other name ?

“And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world.” Rev. 12 : 9.

4. Where was his abode before he fell ?

“And he said unto them, I beheld Satan as lightning fall from heaven.” Luke 10 : 18.

5. What was his position in heaven ?

“Thou art *the anointed cherub that covereth* ; and I have set thee so ; thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire.” Eze. 28 : 14.

6. What was his condition when created ?

“*Thou wast perfect* in thy ways from the day that thou wast created, till iniquity was found in thee.” Verse 15.

7. Why was he cast from his high position?

“By the multitude of thy merchandise they have filled the midst of thee with violence, and *thou hast sinned*; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.” Verse 16.

8. Where were the cherubim placed in the earthly sanctuary erected by Moses?

“And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the *ark of the covenant* overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and *over it the cherubim of glory shadowing* [covering] *the mercy-seat*.” Heb. 9:3-5; Ex. 25:16-22.

9. Of what was this sanctuary a pattern?

“It was therefore necessary that the *patterns of things in the heavens* should be purified with these.” Heb. 9:23; 8:1-5.

10. Is there a temple in heaven, containing the ark of the testament, or covenant?

“And the temple of God was opened in heaven, and there was seen *in his temple the ark of his testament*.” Rev. 11:19.

11. In the earthly sanctuary, where did God dwell by the symbol of his presence?

“I will commune with thee from above the *mercy-seat*, *from between the two cherubim* which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Ex. 25:22.

12. Where is God’s throne in heaven?

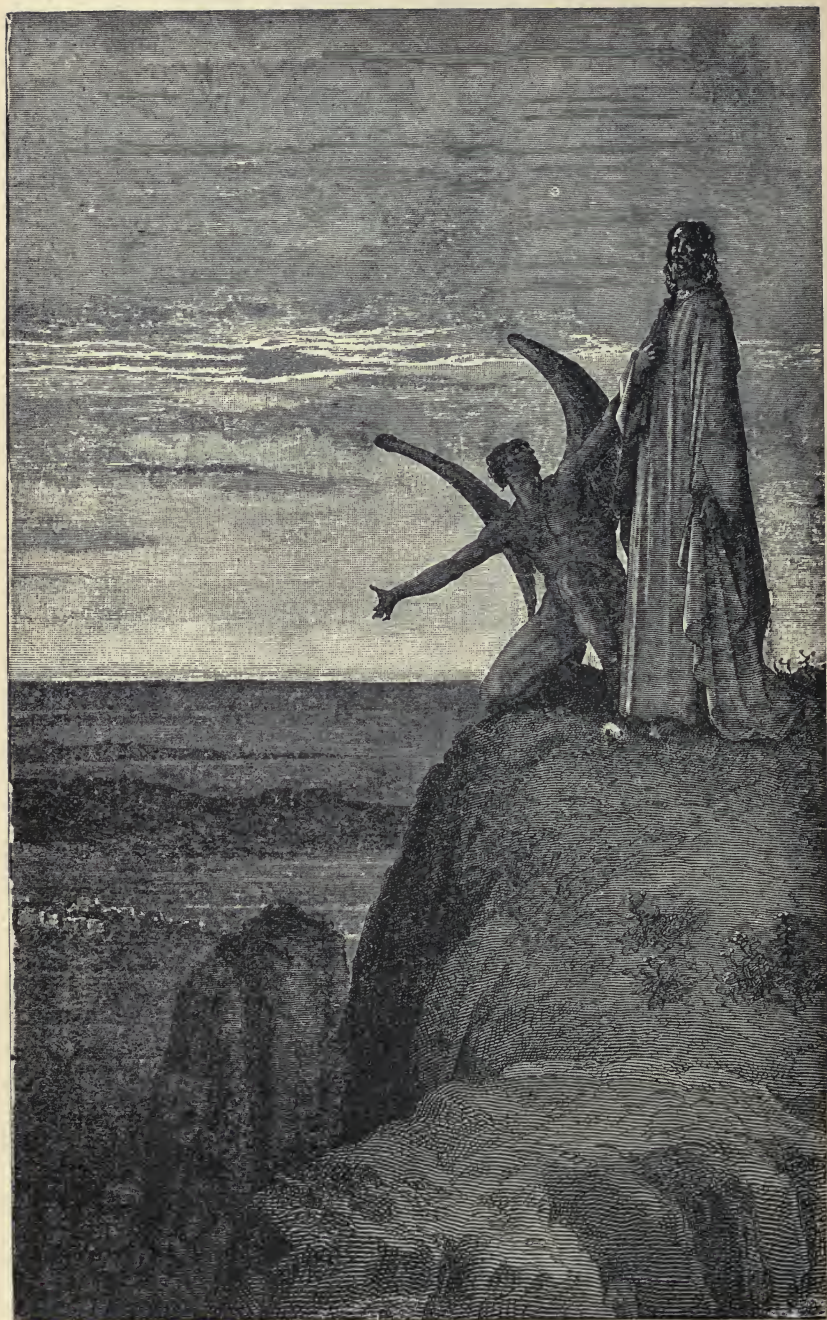
“The Lord reigneth: let the people tremble; *he sitteth between the cherubim*; let the earth be moved.” Ps. 99:1.

NOTE.—The answer to question 5 shows that Satan was a covering cherub. The covering cherubim in the earthly sanctuary were but types of those who really overshadow the heavenly *mercy-seat*, one of whom was Satan himself, before his fall from heaven.

13. When cast out of the mountain of God, to what place was Satan banished, to be kept till the judgment?

“For if God spared not the angels that sinned, but cast them *down to hell*, and *delivered them into chains of darkness*, to be reserved unto judgment.” 2 Peter 2:4.

NOTE.—This is the darkness of utter hopelessness and despair in sin. When Satan led man to sin, darkness was brought upon this world. But God did not leave man to hopelessness. In his mercy and great love he caused “the light of the glorious gospel of Jesus Christ to shine,” to call men “out of darkness into his marvelous light.” The wicked angels are kept in everlasting chains of darkness.



14. What has been the character of Satan ever since he has had access to this world?

“He that committeth sin is of the Devil; for *the Devil sinneth from the beginning.*” 1 John 3:8.

15. Was he ever in the truth?

“Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and *abode not in the truth.*” John 8:44.

16. What is the only “beginning” of which we have any knowledge?

“In the beginning God created the heaven and the earth.” Gen. 1:1.

17. What has been the result of Satan’s bringing sin into the world through our first parents?

“And we know that we are of God, and *the whole world lieth in wickedness.*” 1 John 5:19.

18. When Christ came to redeem the world, what did Satan do to him?

“And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days *tempted of Satan*; and was with the wild beasts; and the angels ministered unto him.” Mark 1:12, 13. See also Matt. 4:1-11.

19. How severely was Christ tempted?

“For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin.” Heb. 4:15.

20. Has the church suffered persecution since the days of Christ?

“And when the dragon [Satan, see verse 9] saw that he was cast unto the earth, *he persecuted the woman* [the church].” Rev. 12:13.

NOTE. — Many millions of the people of God have been put to death since the Christian era by papists alone, to say nothing of those who suffered martyrdom at the hands of pagan persecutors. See “Buck’s Theological Dictionary,” and any commentary or church history. See also reading on “A Remarkable Symbol,” p. 29.

21. Will the last, or remnant, church feel his wrath? and why?

“And the dragon was wroth with the woman, and went to *make war with the remnant of her seed, which keep the commandments of God*, and have the testimony of Jesus Christ.” Rev. 12:17.

How will he deceive men in the closing work of the gospel?

“And deceiveth them that dwell on the earth *by the means of those miracles which he had power to do* in the sight of the beast.” Rev. 13:14. This refers to the work of Spiritualism. See the next reading, and also “The Last Nation Noticed in Prophecy,” p. 226.

23. What will be the tendency of this work ?

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to *gather them to the battle of that great day of God Almighty.*” Rev. 16 : 14.

24. Why will men be thus allowed to fall under the delusion of Satan ?

“They received not the love of the truth, that they might be saved. *And for this cause* God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. 2 : 10-12.

25. What will be his last work ?

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to *deceive the nations* which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle*, the number of whom is as the sand of the sea.” Rev. 20 : 7, 8.

26. As Satan and his host compass the camp of the saints, what will take place ?

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them.” Verse 9.

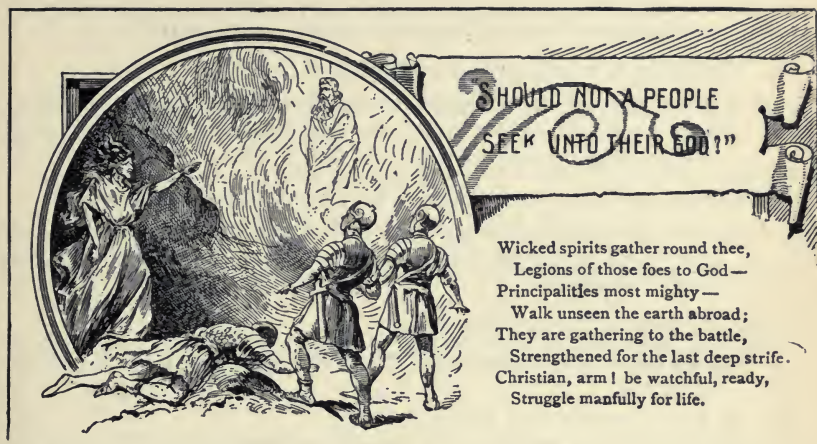
27. What doom will he finally meet ?

“I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee : thou shalt be a terror, *and never shalt thou be any more.*” Eze. 28 : 18, 19 ; Heb. 2 : 14.

28. What exhortation is given to Christians in view of Satan's hatred of them ?

“Be sober, be vigilant ; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith.” 1 Peter 5 : 8, 9.





Spiritualism.

WHAT is Spiritualism defined to be?

"A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena, commonly manifested through a person of special susceptibility, called a medium." — *Webster*.

"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form." — *N. F. Ravlin, Spiritualist lecturer, of California*.

2. Did this doctrine exist in ancient times?

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

"The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating." — *J. J. Morse, in "Practical Occultism," p. 85*.

3. How does God regard sorcerers?

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3:5.

4. What does he call the sorcerers?

"Therefore hearken not ye to . . . your enchanter, nor to your sorcerers; . . . for they prophesy a lie unto you to remove you far from your land." Jer. 27:9, 10.

5. What was the ancient law concerning witches, and those who had familiar spirits?

A man also or woman that hath a familiar spirit, or that is a wizard, *shall surely be put to death.*" Lev. 20:27; Deut. 18:10-12; Ex. 22:18.

6. With what is witchcraft classed by Paul?

"*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . .* I have also told you in time past, *that they which do such things shall not inherit the kingdom of God.*" Gal. 5:20-23.

7. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: *should not a people seek unto their God?*" Isa. 8:19.

8. Is it possible to test every spirit?

"Beloved, believe not every spirit, but *try the spirits whether they are of God.*" 1 John 4:1.

9. By what are we to try them?

"*To the law and to the testimony.* if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

10. Should we have any confidence in signs or wonders presented by those who would try to lead us away from God?

"And the sign or the wonder come to pass, whereof he spake unto thee, saying; Let us go after other gods, which thou hast not known, and let us serve them; *thou shalt not hearken unto the words* of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:2, 3.

11. What course should one pursue under these circumstances?

"Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and *ye shall serve him, and cleave unto him.*" Verse 4. That is, one should have nothing to do with such work; but rather cling to the word of God.

12. We are directed to the "law and to the testimony," by which to try these spirits that assert to be voices from the dead. After one dies, how much does he know of what is going on among men?

"Thou changest his countenance, and sendest him away. His sons come to honor, and *he knoweth it not*; and they are brought low, but *he perceiveth it not of them.*" Job 14:20, 21.

13. Does he know *anything*, or have any memory?

"For the living know that they shall die; but *the dead know not anything*, neither have they any more a reward; for *the memory of them is forgotten.*" Eccl. 9:5.

14. What does the wise man add, that forever precludes the idea that the dead come back to earth to communicate with the living?

"Also their love, and their hatred, and their envy, is now perished; *neither have they any more a portion forever in anything that is done under the sun.*" Verse 6.

15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are *the spirits of devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

16. What will be characteristic of "last day" apostasies from the faith?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4: 1.

17. How will Satan deceive the people?

"And no marvel; for Satan himself is *transformed into an angel of light.*" 2 Cor. 11: 14.

18. What role will his agents assume before the end?

"Therefore it is no great thing if his ministers also *be transformed as the ministers of righteousness.*" Verse 15.

19. Will Satan try to counterfeit the coming of Christ, by signs and wonders?

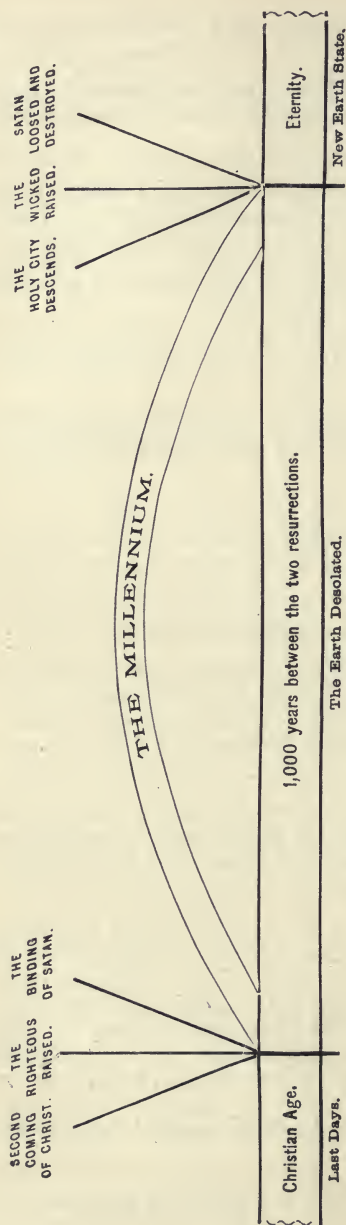
"Then if any man shall say unto you, *Lo, here is Christ*, or there; believe it not. For there shall arise false Christs, and false prophets, *and shall show great signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

20. After these signs and wonders are shown, what is immediately to take place?

"*The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 8-10.

21. What will those say then, who have maintained their love for the truth?

"And it shall be said in that day, *Lo, THIS is our God, we have waited for him*, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.



THE diagram shows, at the left, the closing part of the Christian age. The perpendicular line through the parallel lines, marks the end of the Christian age, when the coming of Christ occurs, the righteous dead are raised, and the binding of Satan and the opening of the millennium take place. The millennium reaches from that point to the time when the wicked dead are raised. During this 1,000 years the earth lies desolate, the wicked having fallen dead at the second coming of Christ, and the righteous being at the same time taken to heaven to spend the millennium with the Saviour, where they sit in judgment on the wicked, preparatory to their being raised for the reception of their punishment. When these are raised, that unlooses Satan (releases him from his state of inactivity), and he, with the host of the wicked, encompasses the camp of the saints to destroy it, and then fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire, and then becomes the eternal abode of the saints, as shown at the right of the diagram.

DIAGRAM OF THE MILLENNIUM.



Order of Events Connected with the Millennium.



HAT great event will take place at the coming of Christ?

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.”
1 Thess. 4 : 16, 17.

2. Where will the saints then be taken?

“*In my Father's house are many mansions*; if it were not so, I would have told you. *I go to prepare a place for you.* And if I go and prepare a place for you, I will come again, and receive you unto myself.” John 14 : 2, 3.

3. In what condition will the earth be after the coming of Christ?

“I beheld the earth, and, lo, *it was without form, and void*; and the heavens, and they had no light.” “I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.” Jer. 4 : 23, 26; Isa. 24 : 1-3.

4. Will any man be living on the earth at that time?

“I beheld, and, lo, *there was no man*, and all the birds of the heavens were fled.” Jer. 4 : 25; Zeph. 1 : 3.

5. What is to become of those who are not caught up to heaven with the Lord?

“The Lord hath a controversy with the nations; he will plead with all flesh; *he will give them that are wicked to the sword*, saith the Lord.” Jer. 25 : 31; 2 Thess. 1 : 7, 8.

6. How long will these resurrected saints reign with Christ in heaven?

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned with Christ a thousand years.*” Rev. 20 : 4.

NOTE. — These who are seen sitting on thrones of judgment, were at one time dead. Some of them were beheaded for Christ's sake. But the record says they *lived*. 1 Cor. 6 : 2, 3.

7. When were these made to live ?

"Blessed and holy is he that *hath part in the first resurrection* : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20 : 6.

8. How long will the wicked remain in their graves ?

"But the rest of the dead lived not again until the thousand years were finished." Verse 5.

9. What will be Satan's condition during the thousand years ?

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Verse 2.

10. Where will he be kept ?

"And cast him into the bottomless pit, and shut him up, and set a seal upon him." Verse 3, first part.

11. Where is the bottomless pit ?

"And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit." Rev. 9 : 2.

NOTE. — If smoke out of this pit should arise to darken the sun and our atmosphere, it is evidence that the pit itself is located here on the earth. The primary signification of the word is, literally, *abyss*, and is thus given by the American Bible Union. The same word is in some places in the Bible translated "deep." The Septuagint thus uses it in expressing the original condition of the earth in Gen. 1 : 2 : "And darkness was upon the face of the *deep*." Having previously learned that during the 1,000 years the earth has again become "without form and void," we conclude that Satan's place of confinement is on this earth, in its chaotic condition.

12. What is Satan's occupation up to the time of his binding ?

"Be sober, be vigilant ; because your adversary *the Devil, as a roaring lion, walketh about, seeking whom he may devour*." 1 Peter 5 : 8.

13. In what sense are we to understand the binding of Satan ?

The saints are taken to heaven at the coming of Christ, and the wicked fall dead at his presence, to remain thus during the thousand years. Satan's occupation is gone ; there is nothing left for him to do but to wander over the desolate earth, and view the terrible work of which he is the author. There is no one for him to tempt, and he is therefore bound in his operations.

14. What will release Satan from this condition ?

"But the rest of the dead lived not again until the thousand years were finished."
"And when the thousand years are expired, Satan shall be loosed out of his

prison." Rev. 20 : 5, 7. When the wicked are raised from the dead, that looses Satan ; for he then has opportunity of resuming his former work of deception.

15. For how long a period will he be loosed ?

"That he should deceive the nations no more, till the thousand years should be fulfilled : and after that *he must be loosed a little season.*" Verse 3, latter part.

16. In what work will he immediately engage ?

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, *to gather them together to battle*, the number of whom is as the sand of the sea." Verse 8.

NOTE. — At this time the city of God, the New Jerusalem, with the saints, will have come down and taken its place on the earth. Rev. 21 : 2. Satan will then inspire the wicked, who have been raised from the dead, with the thought that they can take it for their own.

17. What will be the result of their effort to take the city ?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and *fire came down from God out of heaven, and devoured them.*" Rev. 20 : 9.

18. What statement will thus be fulfilled ?

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : *when the wicked are cut off, thou shalt see it.*" Ps. 37 : 34.

19. How many will escape this second death ?

"Blessed and holy is he that hath part in the first resurrection : *on such* the second death hath no power." Rev. 20 : 6.

20. What will be the effect of the fire ?

"For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh *shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.*" Mal. 4 : 1.

21. What, besides the wicked, will feel the effect of this fire ?

"But the *heavens* [atmospheric heavens] *and the earth, which are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 7.

22. What will be the result ?

"And the elements shall melt with fervent heat, the earth also ; and the works that are therein *shall be burned up.*" Verse 10.

23. Then what will come ?

"Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth righteousness " Verse 13.

24. Who will inherit the new earth ?

“For evil-doers shall be cut off ; but *those that wait upon the Lord*, they shall inherit the earth.” Ps. 37 : 9.

25. What will be their condition there ?

“But the meek shall inherit the earth ; and *shall delight themselves in the abundance of peace.*” Verse 11.

26. How will every intelligent creature in the universe then show his appreciation of the gift of eternal life ?

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb* forever and ever.” Rev. 5 : 13.

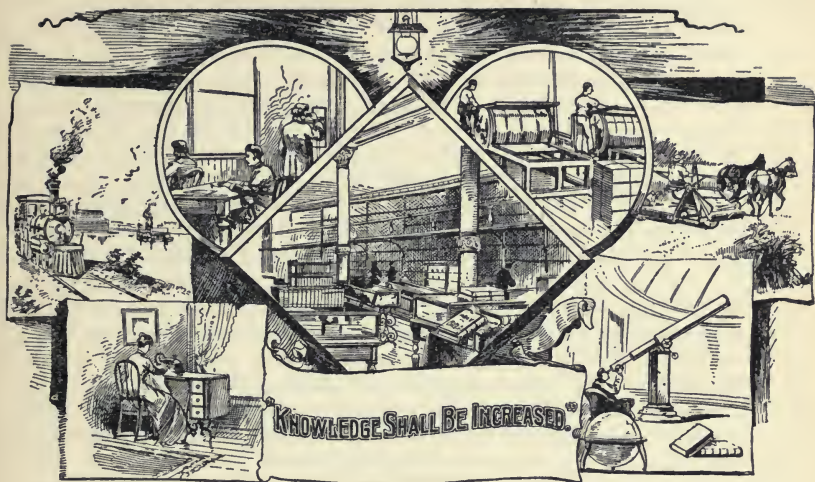


THE dead in Christ shall first arise,
At the last trumpet's sounding,—
Caught up to meet him in the skies,
With joy their Lord surrounding ;
No gloomy fears their souls dismay,
His presence sheds eternal day
On those prepared to meet him.

But sinners filled with guilty fears,
Behold his wrath prevailing ;
For they shall rise, and find their tears
And sighs are unavailing:
The day of grace is past and gone ;
Trembling they stand before the throne,
All unprepared to meet him.

Great God ! what do I see and hear ?
The end of things created !
The Judge of man I see appear
On clouds of glory seated :
Beneath his cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet him.

WILLIAM B. COLLYER.



Increase of Knowledge.

ACCORDING to the words of the angel to Daniel, when might the world look for an increase of knowledge?

“But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*; many shall run to and fro, and knowledge shall be increased.” Dan. 12:4. It could not be shut up till the end itself; for then no time would be left in which to develop knowledge. The “time of the end,” as spoken of in the text, refers to a period just prior to the end, in which a wonderful increase of knowledge was anticipated.

2. Under the Roman power, how long were the saints to be persecuted?

“And some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end*; because it is yet for a time appointed.” Dan. 11:35. The time of the end, it appears from this text, was even then an appointed time, in the mind of God. This is not strange, when we learn that the judgment and the end itself are both said to be appointed times, in the Scriptures. Acts 17:31; Dan. 8:19.

3. How long, according to the prophecy, was the little horn, which represents the Roman power, to persecute the saints?

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand *until a time and times and the dividing of time*.” Dan. 7:25.

NOTES. — From the reading on “A Remarkable Symbol,” p. 29, we learn that the “time, times, and the dividing of time” signify 1260 years; and these extend from A. D. 538, the time when the papacy received its power over the church of God, to A. D. 1798, the time when this power was broken. This, then, locates the commencement of the “time of the end” in 1798. Up to that point the book of Daniel, with other books, was to be closed up, or in other words, shut away from the people. But when the power was broken that had placed this embargo on the word of God, and had tried to stamp it out of existence, then light began to shine in every direction. It is a singular coincidence that immediately following the overthrow of the papal power, in 1798, the British and Foreign Bible Society was organized; and the Bible has since been translated into more than two hundred dialects, and sent to every part of the globe. Before that time, a knowledge of the Bible was confined to a few; but now the humblest person has access to its pages, and may have as good a knowledge of its contents as the most exalted one in the land. A little more than one hundred years ago there was not a Sabbath-school in the world, the first one being organized by Robert Raikes, at Gloucester, England, in 1784. Now every town and almost every neighborhood has its Sunday-school, where the Bible is taught. There are about 16,500,000 Sunday-school pupils in the world, and nearly 2,000,000 Sunday-school teachers, one half of whom are in the United States.

The *Illustrated Christian Weekly*, March 6, 1886, says: “The London Religious Tract Society was organized in 1799; the British and Foreign Bible Society, in 1804; the American Bible Society, in 1816; and the American Tract Society, in 1825; so that the average age of these four great societies is 75 years. Their cash receipts have been over \$112,000,000 (£23,140,495), or an average of over \$1,009 (£208) a day for each, during their entire existence. The issues of the two tract societies would be equal to a two-page tract for every inhabitant of the globe. Since 1880 the issues of the two Bible societies have averaged over 10,000 copies for each business day, while their issues for 1885 were over 17,000 copies a day, 28 per minute, reckoning ten hours per day. From these two sources alone, not including the seventy other Bible societies, over 150,000,000 copies of the word of God have gone forth over the world during this nineteenth century.”

4. In the line of scientific inventions, have there been any remarkable developments since 1798?

“More has been done in the course of the fifty years of our lifetime than in all the previous existence of the race.” — *London Spectator*.

“The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century, that it would be affectation of humility not to recognize and speak of them.” — *Union Hand-Book*, 1870.

“The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions.” — *Chicago Republican*, March 14, 1872.

“Never was there such activity of invention within the history of mankind as at the present day.” — *Phrenological Journal*, April, 1871.

5. When were some of the principal inventions brought out?

The steamboat in 1807; steam printing-press in 1811; railroad cars in 1825; reaper and mower in 1833; telegraph in 1837; sewing-machine in 1846; telephone in 1876. It will be noticed that none of these inventions antedate 1798.

6. What is said of the quality of the work now turned out by some of the improved machinery?

The *Phrenological Journal*, December, 1870, says of the watch manufactories:

"There are those [machines] which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye, registers which will measure the ten thousandth part of an inch; screw-cutters which will turn out perfect screws so small that, on white paper, they appear like tiny dots."

NOTES. — "Go back only a little more than half a century, and the world . . . stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when men should run to and fro, and knowledge should be increased. Men bound the elements to their chariots, and, reaching up, laid hold upon the very lightning, and made it their message-bearer around the world." — *Marvel of Nations*, pp. 148, 150.

The question may arise as to why the mind of man has been so suddenly endowed with the inventive faculty, in so much greater degree than in past ages. There must be a design in it. Before the final end, the world is to hear the message of the Lord's coming. Had no more rapid means of conveyance and communication been found than existed a century ago, it would have been impossible to communicate such a message to one generation. But such a work must be done for the last generation. Suppose that the message of the Lord's coming should begin to sound in the generation preceding the one which was to see the culminating events, and when it has gone partly over the world, that generation dies, and another comes on the stage. Every one can see that the same territory must be gone over again before the Lord's coming, in order to have the last generation warned of the event. Then the last generation everywhere must hear the message, and this calls for rapid transit, and lightning couriers to bear the tidings to various parts of the earth.

7. What has the Saviour said should precede the end?

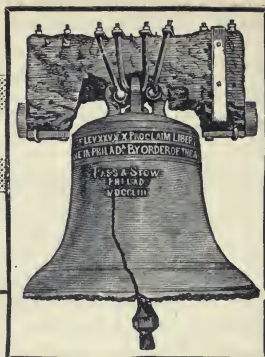
"And this gospel of the kingdom *shall be preached in all the world*, for a witness unto all nations; and then shall the end come." Matt. 24: 14.

NOTE. — Luther, the Wesleys, and others could not, in their day, proclaim the Lord's coming to be near, as the full development of these signs had not taken place. But now, the gospel has gone to nearly every tribe in the world; the sun and moon have been darkened, and the stars have fallen, as predicted by our Saviour. (See reading on "Our Lord's Great Prophecy," p. 35.) He then adds, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33. That event is now the next in order.

DECLARATION } } }
 } } } INDEPENDENCE.

"HE DOETH GREAT WONDERS"

has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. He, is at this time transporting large armies of foreign mercenaries to complete the work of death, desolation, and tyranny already begun with cir-



The Last Nation Noticed in Prophecy.



HAT symbol is introduced in Rev. 12 : 3 ?

"And there appeared another wonder in heaven ; and, behold, a *great red dragon*, having seven heads and ten horns, and seven crowns upon his heads."

2. At what time in the world's history did this symbol apply ?

"And there appeared a great wonder in heaven ; *a woman clothed with the sun*, and the moon under her feet, and upon her head a crown of twelve stars." Verse 1.

NOTE. — In symbolic prophecy, a woman represents a church. Eze. 23 : 2-4 ; Rev. 17 : 3-6. The above text presents the Christian church clothed with the light of the sun (the light and glory of the gospel dispensation) and the moon (the Mosaic dispensation) under her feet. The crown of twelve stars on her head may represent the twelve apostles.

3. What did the dragon design to do to the child about to be born to the church ?

"And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12 : 4.

4. What became of the child ?

"And she brought forth a man child, who was to rule all nations with a rod of iron : and her child *was caught up unto God, and to his throne.*" Verse 5. Christ the Lord is the only one to whom the prophecy can apply. Heb. 12 : 2.

5. Who sought to slay Christ as soon as he was born ?

"Then *Herod*, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. 2 : 16. Herod was a Roman governor. The dragon, then, represents the work of Satan under the pagan Roman power.

6. What symbol was next seen by the prophet ?

"And I stood upon the sand of the sea, and saw a *beast rise up out of the sea, having seven heads and ten horns*, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13 : 1.

7. From what did this government receive its seat and power ?

"And the dragon gave him his power, and his seat, and great authority." Verse 2, latter part.

NOTE. — It is an undisputed point in history that, when Constantine removed the seat of his empire from Rome to Constantinople, in A. D. 330, the city of Rome was given up to the bishop of Rome, who, in 538, became the head of all the churches, and the corrector of heretics, by the work of Justinian, the ruling emperor of the Romans. Thus Rome became the *seat* of the papacy, and the authority of the pope was derived from the decree of the dragon power. See "Croly on the Apocalypse," pp. 114, 115.

8. What was to happen to this beast ?

"And I saw *one of his heads as it were wounded to death* ; and his deadly wound was healed : and all the world wondered after the beast." Rev. 13 : 3.

9. How was this wounding to be brought about ?

"*He that leadeth into captivity shall go into captivity* : he that killeth with the sword must be killed with the sword." Verse 10.

10. Had the papacy led others into captivity ?

"And it was given unto him *to make war with the saints and to overcome them* ; and power was given him over all kindreds, and tongues, and nations." Verse 7. Many millions have been martyred by the Roman Church, because they dared to differ with her in religious opinions. See "Fox's Book of Martyrs ;" "The Wars of the Huguenots ;" "Buck's Theological Dictionary," art. Persecutions ; histories of the Reformation, etc.

11. When was the papal head wounded by being taken into captivity ?

In A. D. 1798. The French army under Berthier then abolished the papacy in Rome, proclaimed a republic there, and carried Pope Pius VI. a captive from place to place till he died at Valence, France, August 28, 1799. See reading, "A Remarkable Symbol," p. 29.

12. At that time what additional symbol was seen by the prophet ?

"And I beheld *another beast coming up out of the earth* ; and he had two horns like a lamb, and he spake as a dragon." Rev. 13 : 11.



NOTES. — Mr. Wesley, in his notes on Rev. 13, written in 1754, says of the two-horned beast: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

The previous beast came up out of the "sea," which indicates its rise among the peoples and nations then recognized (Rev. 17 : 15), while this one comes up out of the "earth." This would plainly indicate that the last beast would arise where there had not before been "peoples, multitudes, nations, and tongues." In 1798, when the papal power was going into captivity, its territory covered the principal parts of Europe, Asia, and Africa; and the only place for the two-horned beast to develop, would be in the Western Continent. Looking to this country, we find that the United States was the only independent nation then occupying territory in which there had not been for ages, peoples, multitudes, and established nations.

Speaking of the silent growth of this nation, Mr. G. A. Townsend, in his work, "The New World Compared with the Old," p. 635, says: "*Like a silent seed we grew into empire.*" On p. 462 he further speaks of "the mystery of her *coming forth from vacancy.*"

13. Has the United States "come up" sufficiently to warrant the application of the prophecy to this country?

The "Centennial History of the United States" says: "The extent of the conceded domain of the United States, in 1776, was not more than *half a million* square miles. Now (1875) it is more than *three million three hundred thousand* square miles. Its population then was *three million*; now it is *forty million.*" At this writing (1888) it is about sixty million.

14. What do the "two horns like a lamb" represent?

A horn represents a kingdom, or a component part of a kingdom, as in Dan. 7 : 7, 8, 24, 25. *Lamb-like* horns would indicate youthfulness, innocence, and gentleness. The "two" horns may represent the two leading principles of the government, *civil* and *religious* liberty.

15. Notwithstanding the lamb-like pretensions of this power, what is it ultimately to do?

"And he spake as a dragon." Rev. 13 : 11.

16. What will he say?

"Saying to them that dwell on the earth, *that they should make an image to the beast*, which had the wound by a sword, and did live." Verse 14, latter part. The beast "which had the wound by a sword and did live," is the papacy. That was a church clothed with the civil power. In other words, it enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death.

17. When the image to the beast has been formed in the United States, what will follow?

"And he had power to *give life unto the image of the beast*, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Verse 15.

18. How are the people to be led to form the image to the beast?

“And *deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.*” Verse 14, first part.

19. How much power will be exercised in the matter?

“And he *exerciseth all the power of the first beast before him*, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” Verse 12. The “first beast before him” (the papal power) exercised the power of putting to death all who differed with them in religious faith.

20. What will the two-horned-beast power try to enforce on the people?

“And he causeth all, both small and great, rich and poor, free and bond, *to receive a mark* in their right hand, or in their foreheads.” Verse 16.

21. How far is this to be carried?

“And that *no man might buy or sell*, save he that had the mark, or the name of the beast, or the number of his name.” Verse 17. That is, all who do not receive the mark are to be denied the right of citizenship. For the characteristics of the beast itself, see the following reading.





The First Symbol of Revelation 13.

DESCRIBE the first beast of Revelation 13.

“And the beast which I saw was *like unto a leopard*, and his feet were as the *feet of a bear*, and his mouth as the *mouth of a lion*.” Verse 2.

NOTE. — The leopard beast of Daniel 7 represented Grecia (verse 6); the bear, Media and Persia (verse 5); and the lion, Babylon (verse 4). The characteristics of all these beasts are found in the beast of Revelation 13, which would seem to show that it would extend its territory over all the countries occupied by these kingdoms. The Roman government absorbed all these countries, and ruled over them. Other comparisons show that the first beast of Revelation 13 is the papacy, which controlled the governments of these countries by virtue of its ecclesiastical power.

2. From what was the papacy developed?

“Let no man deceive you by any means; for that day shall not come, *except there come a falling away first, and that man of sin be revealed*, the son of perdition.”
2 Thess. 2:3.

3. In what was shown the first tangible evidence of “falling away” from the truth of God?

The adoption of heathen rites and customs. “The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity. . . . For this purpose, they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted.” — *Maclaine's Mosheim, cent. 2, part 2, chap. 4, paragraphs 2, 5.*

4. How early was this tendency manifested?

"This imitation began in the eastern provinces; but, after the time of Adrian [emperor from A. D. 117 to 138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire." — *Idem*, *par. 5*.

5. What has been the great characteristic of the papacy?

A union of church and state, or a religious power dominating the civil power to further its own ends.

6. When was the union of church and state formed, from which the papacy grew?

In the reign of Constantine, A. D. 312–337.

7. What was the condition and work of most of the bishops at that time?

"Worldly minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns." — *Neander's History of the Christian Religion and Church*, translated by Prof. Torrey, vol. 2, p. 16.

8. What did the bishops determine to do?

"This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims." — *Id.*, p. 132.

NOTE. — The "theocratical theory" was that of a government administered by the direct power of God.

9. What was the outgrowth of that theory among the Roman bishops?

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

10. When and by whom was the Council of Nice convened? — The Emperor Constantine, A. D. 325.

11. Under what authority were its decrees published?

"The decrees . . . were published under the imperial authority, and thus obtained a political importance." — *Torrey's Neander*, vol. 2, p. 133.

12. What was one of the principal objects in calling that council?

"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy." — *Boyle's Historical View of the Council of Nice*, p. 22, ed. of 1839.

13. What was the particular question to be settled concerning Easter?

"It appears that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on the fourteenth day of the moon, whether falling on Sunday or not. All the other churches observed that solemnity on Sunday only, *viz.*, those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain." — *Idem*.

14. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox." — *Idem*, p. 23.

15. In his letter to the churches, urging the observance of this decree, what singular reason did Constantine assign for its observance?

"Let us then have nothing in common with the most hostile rabble of the Jews." — *Idem*, p. 52.

16. What did Sylvester, bishop of Rome under Constantine's reign, do by his "apostolic" authority, and with the approval of Constantine?

"That he indeed changed the names of all the days of the week into festal days; as Polydorus mentions in book 6, chap. 5. Metaphrastes, however, relates that he retained the names of the days familiar to the Hebrews; but that THE NAME OF THE FIRST DAY ALONE WAS CHANGED, WHICH HE CALLED THE LORD'S DAY." — *Historia Ecclesiastica per M. Ludovicum Lucium, cent. 4, cap. 10, pp. 739, 740, ed. Basilea, 1624. Library of Andover Theological Seminary.*

17. What was decreed by the Council of Laodicea, A. D. 364?

That the churches should keep the Sunday, and that if they persisted in resting on the Sabbath, "let them be accursed." See Andrews's History of the Sabbath, p. 361.

18. What petition was made to the emperor by a church convention, in A. D. 401?

"That the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week." — *Neander, vol. 2, p. 300.*

19. What was the object of these state laws?

"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance." — *Idem, pp. 297, 301.*

20. How was their "devotion" disturbed?

"Church teachers . . . were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.*" — *Idem, p. 300.*

21. When the church had received help from the state to this extent, what more did she demand?

That the civil power should be exerted to compel men to serve God as the church should dictate.

22. What did Augustine, the father of this theory, teach concerning it?

"Who doubts but what it is better to be led to God by instruction, than by fear of punishment or affliction? But because the former, who will be guided only by instruction, are better, the others are still not to be neglected. . . . But many, like bad servants, must often be reclaimed to their master by the rod of temporal suffering, ere they can attain to this highest stage of religious development." — *Idem*, pp. 214, 215.

23. What is Neander's conclusion regarding this?

"It was by Augustine, then, that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the inquisition." — *Idem*, p. 217.

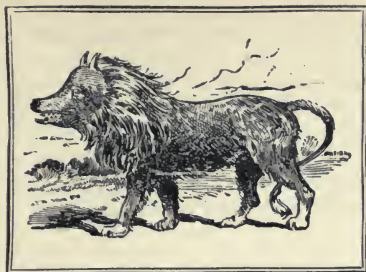
NOTE. — It was thus that the union of church and state was formed, out of which was developed "the beast" (papacy) which made "war with the saints" and overcame them.



 WILL never, never leave thee,
 I will never thee forsake;
 I will guide, and save, and keep thee,
 For my name and mercy's sake:
 Fear no evil,
 Only all my counsel take.

When the storm is raging round thee,
 Call on me in humble prayer;
 I will fold my arms around thee,
 Guard thee with the tenderest care:
 In the trial,
 I will make thy pathway clear.

When thy soul is dark and clouded,
 Filled with doubt, and grief, and care,
 Through the mists by which 't is shrouded,
 I will make the light appear,
 And the banner
 Of my love I will uprear.



" HE EXERCISETH ALL THE POWER OF THE FIRST BEAST."

Union of Church and State.

BY what power did the papacy (symbolized by the first beast of Rev. 13) enforce its decrees?

The church used the civil power for the furtherance of its designs. See the preceding reading.

2. To what is the two-horned beast (the United States) to make an image?

"Saying to them that dwell on the earth, that *they should make an image to the beast*, which had the wound by a sword, and did live." Rev. 13 : 14.

3. Then for what may we look in the United States?

For the religious power to rise to a position where it can dominate the civil, and employ the power of the state to carry forward its designs.

4. Is there any evidence now that such an effort will be made?

A large and influential organization, called The National Reform Association, has been formed, and is now persistently working to that end.

5. What is the avowed object of this association?

"To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government ; of the Lord Jesus Christ as the Ruler of nations ; and of his revealed will as of supreme authority ; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land."

6. What is the theory of the National Reformers?

"Every government by equitable laws, is a government of God ; a republic thus governed is of him, and is as truly and really a theocracy as the commonwealth of Israel." — *Cincinnati National Reform Convention*, p. 28.

7. How does this association regard the Catholic Church on this point?

"We cordially, gladly, recognize the fact that, in South American Republics, in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them in a World's Conference for the promotion of national Christianity, which ought to be held at no distant day. Many countries could be represented only by Roman Catholics.*" — *Christian Statesman* (December 11, 1884), *official organ of the National Reform Association.*

8. What has the pope commanded all Catholics to do ?

"All Catholics should do all in their power to cause the constitutions of states, and legislation to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, of the view of the above prescription." — *Encyclical of Pope Leo XIII., 1885.*

NOTE. — The prophecy has said that this power will make an *image* to the papacy. In the days of Constantine and his successors, the church made use of the civil power to carry out her own aims : through this the papacy was developed. In our own day the same theory is advocated, and prominent men in the nation are doing all they can to bring about the same result, which, when their work is completed, cannot fail in any particular to fulfill the specifications of the prophecy. The climax will be AN IMAGE OF THE PAPACY.

9. What does the National Reform Association particularly demand of the government ?

To stop all Sunday trains, discontinue all Sunday papers, and prohibit all manner of work on Sunday, so that their "devotion may not be hindered."

10. What is there about Sunday trains that hinders religious devotions ?

"They get a great many passengers, and so break up a great many congregations." — *Elgin (Ill.) Sunday-Law Convention, November, 1887.*

11. How does the Sunday newspaper interfere with devotion ?

"The laboring classes are apt to arise late on Sunday morning, read the Sunday papers, and allow the hour of worship to go by unheeded." — *Elgin Convention.*

NOTE. — From the previous reading on "The First Symbol of Revelation 13," it will be seen that in the fourth century, Sunday games and the theater hindered the devotion of the "faithful," because the members attended them in preference to the church services. The church, in turn, demanded that the state interfere, and do what she herself had not piety enough to accomplish—stop them from doing that which the church deemed to be wrong ; and this was accomplished by removing from them the opportunity of transgressing. The same course is to be taken now, and it will not fail to produce the same results.

12. What testimony has been borne by early Reformers, concerning the sure results of a union of church and state?

Martin Luther wrote thus to the German emperor, after his trial at Worms: "In all the affairs of this life my fidelity [to the king] shall be unshaken; for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator."

Roger Williams once said: "The public or the magistrates may decide what is due from men to men, but when they attempt to prescribe a man's duty to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs to-day and another to-morrow, as has been done in England by different kings and queens, and by the different popes and councils in the Roman Church; so that belief would become a heap of confusion."

13. What opinions have been expressed by later authorities, adverse to the adoption of laws governing conscience?

"If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*George Washington, in reply to a question as to the design of the Constitution.*

Townsend, the historian, says: "Church and state have several times crept into American politics, as in the contentions over the Bible in the public schools, the Anti-Catholic party of 1854, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest politico-theological movement is to insert the name of the Deity in the Constitution."—*New World and Old, p. 212.*

The Champlain *Journal* expresses its opinion of the proposed religious Amendment to the Constitution, thus: "However slight, it is the entering wedge of church and state."

The Tulare (Cal.) *Times* of Oct. 20, 1882, said: "General Grant warned the country years ago, that there was impending such a struggle between the 'God in the Constitution party,' on the one side, and the friends of the present guarantees for religious freedom on the other side, as would *shake the very foundations of our Government.*"

The Boston *Index* says: "To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it."

The following is from a report of the "Committee on Postal Matters," U. S. Senate, relative to the right of the Government to prohibit the transportation of mails on Sunday, or the transaction of other business, as quoted by the Hon. Robert H. Crockett during his speech in behalf of religious liberty before the Arkansas Senate (February, 1887), at the time of the recent Sunday oppression in that State:—

"Among all religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what *government* denominated the law of God. To prevent a similar train of evils in this country, the Constitution has withheld the power of defining the divine law. It is a right reserved to each citizen. And while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. . . . The committee can discover no principle on which the claims of one should be more respected than those of the other, unless it be admitted that the consciences of the minority are less sacred than those of the majority. Let the national Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances."

14. The papacy went farther, and demanded that all manner of work stop on Sunday. Will the image of the papacy go so far?

"Let a man be what he may, — Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath, — let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor." — *Dr. McAllister, Editor Christian Statesman.*

15. Why do they want to compel all people to keep Sunday?

Because "he who does not keep the Sabbath [Sunday] does not worship God."
— *Elgin Convention.*

16. Then what is the object of their Sunday laws?

To compel all men to *worship*.

17. Whose servants will such worshipers become?

"Know ye not, that *to whom ye yield yourselves servants* to obey, his servants ye are to whom ye obey?" Rom. 6:16. They will become the servants of men, not of God.

18. What, in reality, are men compelled to worship by this means?

"And he exerciseth all the power of the first beast before him, and *causeth the earth and them which dwell therein to worship the first beast*, whose deadly wound was healed." Rev. 13:12.

19. What has been, and is to be, the work of this "first beast"?

"And it was given unto him to *make war with the saints*, and to overcome them."
Verse 7.

20. What will the two-horned beast do?

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Verses 16, 17.

21. What more is the image of the beast to attempt

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and *cause that as many as would not worship the image of the beast should be killed.*” Verse 15.

22. What are the sentiments of National Reformers regarding this point?

At the Lakeside National Reform Convention of 1887, one said during the discussion of the Sunday-law question: “There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not only been imprisoned, but have lost their property and their lives.” To this Dr. McAllister replied: “It is better that a few should suffer than that the whole nation should lose its Sabbath.”

23. Will every one yield to the demands of this power?

“And I saw as it were a sea of glass mingled with fire; and *them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*” Rev. 15:2.

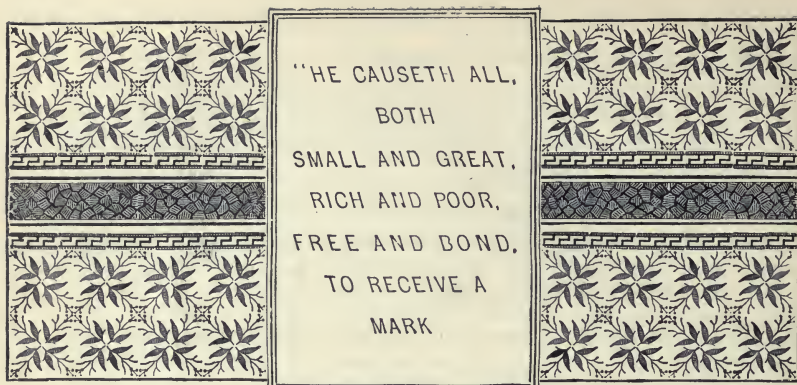


FATHER, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise:—

Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

ANNE STEELE.



The "Mark" of Apostasy.

WHAT does the third angel warn against?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and *receive his mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14 : 9, 10.

2. By what power is this mark enforced on those who receive it?

"And he [the two-horned beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13 : 16.

3. What will those keep, who do not receive the mark of the beast?

"Here is the patience of the saints ; here are *they that keep the commandments of God*, and the faith of Jesus." Rev. 14 : 12.

NOTE. — It is evident from the foregoing scriptures that the mark of the beast is something directly opposed to the commandments of God. In the preceding reading it is shown that as the first beast itself had enforced the observance of Sunday, the first day of the week, by the secular power, so the two-horned beast will, in making an image to that beast, enforce the same observance by the same means

4. What day is the Sabbath?

"But the *seventh day* is the Sabbath of the Lord thy God." Ex. 20 : 10.

5. What does God call the Sabbath?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*." Isa. 58 : 13.

6. Of what day is Christ the Lord?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2 : 28.

7. What do eminent men say regarding the change of the Sabbath to the first day?

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day; . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church." — *Explanation of Catechism*.

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321." — *Examination of the Six Texts*, p. 291.

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

A prize-essay of the American Sunday-School Union says: "Up to the time of Christ's death, no change had been made in the day." And "so far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." — *Lord's Day*, pp. 185, 186.

8. What does the papacy set forth as the mark, or sign, of its authority in commanding men under sin?

"By the very act of changing the Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin." — *Abridgment of Christian Doctrine*, p. 58.

NOTE. — When it is generally admitted by Protestants that there is no Bible evidence for a change of Sabbath observance from the seventh to the first day of the week; and when the papacy boldly admits that it alone is responsible for that change ("Catholic Christian Instructed," p. 203, Baltimore ed.), and that this change is a distinguishing *mark* of its authority to command men under sin ("Doctrinal Catechism," pp. 174, 351-355), it follows as a legitimate conclusion that this attempted change in the law of God (Dan. 7 : 25) is nothing less than the MARK OF THE BEAST.

9. What did the first beast of Revelation 13 enforce upon the people in the fifth century, with the aid of the civil power?

The Sunday institution. See Neander, vol. 2, pp. 300, 301.

10. What is the National Reform Association of the United States endeavoring now to do?

To enforce the Sunday as a religious institution upon all classes. See preceding reading.

11. How are they described who submit to this unscriptural requirement?

As being worshippers of the beast and his image.

12. How strongly will this worship and mark be urged?

“That the image of the beast should both speak, and cause that as many as would not worship the image of the beast *should be killed*. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that *no man might buy or sell, save he that had the mark.*” Rev. 13 : 15-17.

13. What warning does the Lord give against the reception of this mark?

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” Rev. 14 : 9, 10.

14. What is this wine of God’s wrath?

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; *for in them is filled up the wrath of God.*” Rev. 15 : 1.

15. How extensive will be the worship of the beast?

“And *all that dwell upon the earth* shall worship him, whose names are not written in the book of life.” Rev. 13 : 8.

NOTE. — “But in this homage to papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.’ The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, ‘His deadly wound was healed; and all the world wondered after the beast.’ Paul states plainly that the man of sin will continue until the second advent. To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church.” — *Great Controversy*, p. 579.

16. Will *all* receive this mark?

“And I saw as it were a sea of glass mingled with fire; and them that had *gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*” Rev. 15 : 2.

17. The third angel's message (see reading on page 107) warns against the worship of the beast, and the reception of his mark. What follows this message?

"And I looked, and behold a white cloud, and *upon the cloud one sat like unto the Son of man*, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14 : 14.

18. What does He do at this time?

"And he that sat on the cloud *thrust in his sickle on the earth ; and the earth was reaped.*" Verse 16.

19. What is the reaping time, or the harvest, called?

"The *harvest is the end of the world ;* and the reapers are the angels." Matt. 13 : 39.

NOTE. — When the mark of the beast is enforced, it will be one of the most critical times the church of God has ever passed through. As is shown from the last few Scripture quotations, the Lord's coming and the end of the world follow close after the enforcement of the mark. The third angel's message, which warns men against the work of the beast and his image, becomes to the present generation one of the most important concerns of this life.

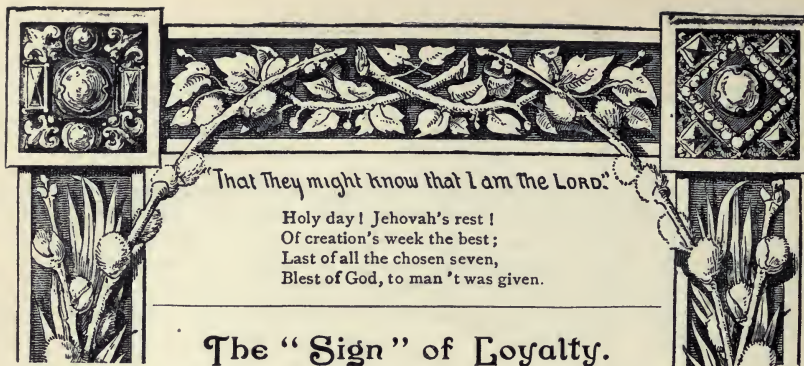


SHALL we stand at His coming, his glorious coming,
 When the summer is over, and harvest is past ?
 When the sheaves of his choosing he takes for his using,
 To the glorious kingdom forever to last ?

When the Archangel's trumpet shall rend the broad heavens,
 And the millions who slumber, immortal arise,
 Shall we stand with the holy, the meek, and the lowly,
 Who in glory triumphant mount up to the skies ?

When the loud lamentation breaks forth from creation,
 That the day of God's wrath and his fury has come,
 Shall we join that sad chorus while death hovers o'er us ?
 Or in terror unbounded stand trembling and dumb ?

Then the hope of possession will not be profession,
 For the lover of self will his motives behold ;
 Only they who, obeying, have toiled, striving, praying,
 Shall ascend with the saints to the city of gold.



A GAINST what does the third angel warn men ?
Against the worship of the beast, and the reception of his mark. . Rev.
14 : 9, 10.

2. How many will worship the beast ?

Nearly the whole world. Rev. 13 : 8.

3. What will those be doing who are not worshipers of the beast ?

"Here is the patience of the saints : here are they that *keep the commandments of God, and the faith of Jesus.*" Rev. 14 : 12.

4. Where are the few faithful ones finally found ?

"And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God.*"
Rev. 15 : 2.

5. What do they have on their foreheads ?

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having *his Father's name written in their foreheads.*"
Rev. 14 : 1.

6. Where were these 144,000 before seen ?

"And *I heard the number of them which were sealed ;* and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7 : 4.

7. With what were they sealed ?

"And I saw another angel ascending from the east, having the *seal of the living God.*" Verse 2.

8. Where were they sealed ?

"Hurt not the earth, neither the sea, nor the trees, till we have *sealed the servants of our God in their foreheads.*" Verse 3.

NOTE. — God has a seal ; for so he says in the above quotation. A seal is a "mark, sign, figure, or image." "That which confirms, ratifies, or makes stable ; assurance ; that which authenticates." — *Webster*,

9. What does the Bible present as the object of a sign, or seal?

"Now, O king, establish the decree, and *sign the writing, that it be not changed.*"
Dan. 6 : 8. "That is, affix the signature of royalty, showing *who* it is that demands obedience, and *his right* to demand it."

NOTE. — "A seal is used always in connection with some law or enactment that demands obedience." — *Thoughts on Daniel and the Revelation*, p. 448.

10. With what is God's seal connected?

"Bind up the testimony, *seal the law among my disciples.*" Isa. 8 : 16.

11. Does the first commandment show who is its author?

"Thou shalt have no other gods *before me.*" Ex. 20 : 3. Who the "me" here spoken of is, the commandment does not state. That prohibition might come from almost any source. Any heathen could claim it as a command from his god, and so far as the commandment itself goes, no one could disprove his claim.

12. Does the third commandment show who is the author of the law?

"Thou shalt not take the name of *the Lord thy God* in vain ; for the Lord will not hold him guiltless that taketh his name in vain." Verse 7. The Lord THY God may mean, to one nation, one being, and to another nation another being. The statement, of itself, is not definite enough to be generally accepted. The same is true of any or all of the other commandments, with one exception.

13. Which commandment does point out unmistakably the Author of the law, and show his right to command?

"But the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days *the Lord made heaven and earth, the sea, and all that in them is*, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 10, 11.

NOTE. — The fourth commandment alone gives the name of the Author of the law in that way which shows him to be the CREATOR of all things ; hence his undisputed right to command. It is his SIGN of authority.

14. Is the Sabbath ever called a sign?

"*It is a sign between me and the children of Israel forever ;* for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31 : 17.

15. For what purpose is the Sabbath a sign?

"Moreover also I gave them my Sabbaths, to be a sign between me and them, *that they might know that I am the Lord* that sanctify them." Eze. 20 : 12.

NOTE. — Every time the weekly Sabbath came round, their minds would revert to the commandment which enjoined its observance, and the reason for it. As often as this occurred, they would call to mind the creative power of God. And as long as they should do this, they could never forget God, or become idolaters. Had the Sabbath been faithfully kept by all from the first, there could never have been an idolater, because God would have been remembered weekly.

16. The 144,000 who are saved when the Lord comes, have the Father's name in their foreheads. Rev. 14 : 1. They are also said to have the seal of God in their foreheads. Rev. 7 : 2-4. How is this *remnant* church distinguished, while waiting for the Lord to appear on the white cloud?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12.

17. What will be the feeling toward them?

"And the dragon *was wroth with the woman, and went to make war with the remnant of her seed*, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12 : 17.

* 18. After enduring the struggle, how will they appear before God?

"And in their mouth was found no guile; for they are *without fault before the throne of God*." Rev. 14 : 5.

19. What will be the nature of the song they sing?

"And they sang as it were a *new song* before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Verse 3.

20. Over what had these gotten the victory?

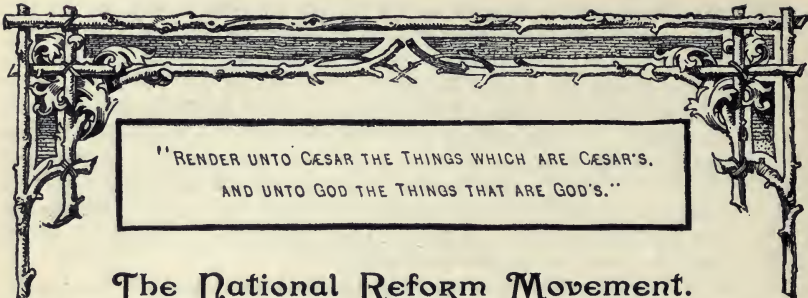
"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15 : 2, 3.

NOTE. — "Nothing is seen more plainly than the fact that the happy souls, which are here spoken of, have believed and obeyed the third angel's message; for it is stated in so many words, that they have gotten the victory over the beast, and over his image, and over his mark. This is the great cause why they praise God after his judgments have been made manifest in the earth. Is it possible to imagine that an army on earth would march into a city with song and music, singing of a glorious victory which they had gained, and then, if any one should ask where the battle was and who their enemies were, they would answer, that they knew nothing about it? — No, far from it. Man has never been so foolish. But how much less can we imagine that any such thing ever could happen in heaven! Let us, for a moment, conceive that we see these happy souls before the throne of God, and hear their charming music and their songs of victory. We step forward and inquire of one what beast it is over which they have gained such a glorious victory. He turns and answers, 'I do not know. I have never examined that matter, and can give you no information about it.' How astonished we should be!

"Again the heavenly courts are filled with the glorious songs of salvation, the music sounds to the praise of God, and every soul is filled with heavenly joy. There is a short pause, and we ask another what image they have warred against and gained the victory over. He replies: 'Sir, I do not understand what you mean. I know that once I was a child of God, and that is sufficient. I want nothing more, and what more could I have? I have never troubled myself to look into those secret things which pertain only to God.' If it were possible that we could receive such an answer, would we not marvel greatly, that mortal beings endowed with reason could sing in heaven before the throne of God, of some things which they did not understand and never had heard anything about?

"Once more the heavenly arches are filled with song and music. The redeemed sing that they have gained a glorious victory over the mark of the beast, and over the number of his name. They praise God because his righteous judgments have been poured out upon those who would not heed the warning message of God in the last days, but who worshiped the beast and his image, and received his mark. Every face is lighted up with heavenly joy. Peace and love radiate from every eye. They take off their crowns, and worship humbly before the throne of God. Once more we endeavor to get some information concerning this wonderful song of victory, and we ask one of the happy singers who seems to look more noble than the rest, if he can tell us what the mark of the beast was, over which they have gained the victory. Let us suppose that he answers in a similar way, 'My dear friend, I do not know what you are talking about. You are, no doubt, one of those foolish Adventists, who attempted to read and explain the prophecies, and thought to obtain light from God through them. We have never been so foolish. Our pastors never treated on such subjects, because they do not belong to salvation at all. Sects and heretics deal with such things. We have been saved, because we belonged to the true church, and once, without our own choice or consciousness, we were born again, through the proper ceremonies of a regularly ordained pastor, who was properly called and paid by the State. Thus we became members of the true orthodox church, and after that time to the day of our death our spiritual life was nourished by the Lord's supper.' Such scenes could not be enacted on earth, much less in heaven. Away with a religious system which sets aside the word of God, and exalts men instead of God and his living word." — *Jesus Profetier (Prophecies of Jesus)*, by J. G. Matteson, pp. 280-282.





"RENDER UNTO CESAR THE THINGS WHICH ARE CESAR'S.
AND UNTO GOD THE THINGS THAT ARE GOD'S."

The National Reform Movement.



WHAT was the first beast of Revelation 13?

A religious power that used the state for the furtherance of its designs.
See reading on "The First Symbol of Revelation 13," p. 231.

2. What is predicted of the two-horned beast (the United States)?

That he should make an image to the first beast. Rev. 13: 14.

3. Then what may we look for in the United States?

For the religious power to employ the civil arm of the state in carrying out its designs.

4. Is there at present any indication of such an effort?

A large and influential organization is now working to this end.

5. Under what name does it operate?

The National Reform Association.

6. When and where was it inaugurated?

In 1863, at Xenia, Ohio, under the name of "A Christian Council." It took its present name in 1876, at a convention held in Philadelphia, and is now an incorporated association.

7. What is the object of this association?

"To secure such an amendment to the Constitution of the United States as shall . . . indicate that this is a Christian nation, and place all Christian laws, institutions and usages of the government on an undeniable legal basis in the fundamental law of the land."

8. Of what does the organization consist?

A president, about 200 vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven district secretaries (at present), and the Reformed Presbyterian Church as a body.

9. Who are some of the prominent men actively engaged in favor of it?

Joseph Cook ; Herrick Johnson, D. D. ; Julius H. Seelye, President of Amherst College ; Bishop Huntington, of New York ; Hon. Wm. Strong, ex-Justice of the United States Supreme Court, and many others.

10. Of what important bodies has it gained the support ?

The principal churches, the Woman's Christian Temperance Union, and the Prohibition Party in some of the States.

11. To secure the support of what other bodies is it diligently working ?

The Working-Men's Association and the Roman Catholic Church.

12. If the influence of all these bodies should be combined in favor of any one measure, it is not unreasonable to suppose that it will succeed. Is there any question upon which they are all united, and which all desire to see carried out ?

Yes ; the enforcement of Sunday-keeping by the secular power of the state.

13. In what way is this expressed ?

"We need a Sabbath [Sunday] law that will bind the government and the corporation, as well as the individual." — *M. A. Gault, in Christian Statesman of Sept. 25, 1884.*

14. What do others say about this ?

"We warn them [opposers of the measure] further, that in the contest for the Sabbath [Sunday] it may so fall out that Roman Catholicism in America and Protestantism will be found side by side ; for neither of these will consent to be marshaled by German atheists." — *Northwestern Christian Advocate of Chicago, Ill., December, 1867.*

15. How far do they expect to push these measures ?

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you, if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track, may well anticipate trouble when he hears the rumbling of the coming train. If he shall read the signs of the times in the screaming whistle and flaming head-light, he may change his position and avoid the danger ; but if he will not be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbor, if, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will surely come to you." — *Rev. W. T. Mc Connel, a representative National Reformer, in "Open Letter" to the editors of the American Sentinel, published in Christian Nation, Dec. 14, 1887.*

16. Has not the state a right to enforce Sunday-keeping as a *civil* duty ?

No ; because Sunday is wholly a religious institution, and the civil power has nothing to do with religious duties.

17. By what power was Sunday-keeping instituted ?

By the church.

18. Why were the ancient Sunday laws enacted ?

Because the church demanded it. See Neander, vol. 2, p. 300.

19. Why are they now to be enacted ?

Simply to satisfy the demands of the church.

20. What does Christ say about our duty to the state ?

“Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.” Matt. 22 : 21. The church is not Cæsar, neither is it God. Therefore it has no earthly right to make one render to it the Sunday. The Sabbath was made by God. We should observe that, in order to carry out the Saviour’s injunction.

21. Sunday-keeping originated with the Roman power (the beast), and the papists claim it as the distinctive *mark* of their power. If the National Reformers succeed in securing a law which shall oblige all to keep that day, then to whom do they yield homage, and consequently worship ?

“Know ye not, that *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ?*” Rom. 6 : 16.

The keeping of Sunday is an homage they pay, in spite of themselves, to the Catholic Church.” — *Plain Talk about Protestantism.*

22. Will all submit to this ?

“And I saw as it were a sea of glass mingled with fire ; and them *that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*” Rev. 15 : 2.

23. What song do they sing ?

“And they sing *the song of Moses* the servant of God, and *the song of the Lamb.*” Verse 3.

24. What was the song of Moses ?

A song of deliverance from oppression. Exodus 15.





The Seven Last Plagues.



HAT is it said those shall have who worship the beast and his image and receive his mark ?

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the *wine of the wrath of God, which is poured out without mixture* into the cup of his indignation.” Rev. 14 : 9, 10.

2. What is the wrath of God ?

“And I saw another sign in heaven, great and marvelous, seven angels having the *seven last plagues ; for in them is filled up the wrath of God.*” “And one of the four beasts gave unto the seven angels *seven golden vials full of the wrath of God, who liveth forever and ever.*” Rev. 15 : 1, 7.

3. Will there be any service in the heavenly temple while these plagues are being poured out ?

“And the temple was filled with smoke from the glory of God, and from his power ; and *no man was able to enter into the temple*, till the seven plagues of the seven angels were fulfilled.” Verse 8.

NOTE. — This shows that during the pouring out of these plagues, there will be no intercession for sinners in the temple above ; hence the time of salvation will then be passed. This is the reason why it is said by the third angel that those who receive the mark of the beast will have visited on them the wrath of God “without mixture ;” that is, without any mixture of mercy. It also presents the fact that the message of the third angel is to be the last special one before the close of probation.

4. Will probation have been closed for a period when Christ comes?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12.

NOTE. — If all, both good and bad, remain as they are from a certain time, and the coming of Christ is still distant a short time called "quickly," it follows that before he comes, there will be a space in which no one's condition can be changed for the better, no matter how earnestly he may desire it. As it was in the days before the flood, so it will be in this case. God did not suffer the door of the ark to remain open till the day of the flood actually came; for then thousands would have flocked into it, to be saved, who had derided Noah's message. Noah was shut into the ark some days before the flood came, even while the sky was clear. The act of shutting him and his companions in, shut all others out, and they could not afterward change their situation. So it will be in the future: probation will close even before the plagues of God begin to fall.

5. What will be the first plague, and on whom will it fall?

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2.

6. How many will worship the beast?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:8. Then the first plague will be nearly universal.

7. What will constitute the second plague?

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3.

8. What will be the third plague?

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Verse 4.

9. Why will the Lord give them blood to drink?

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Verse 6. That is, those who have opposed the commandments of God, and in trying to drive the saints to worship the beast and his image and receive his mark, have caused their death, either actually or intentionally, will be given blood to drink.

10. What will the fourth plague bring?

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat." Verses 8, 9.

11. What will be the effect of the fifth?

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." Verse 10.

12. What promise applies at this time to those who have loved the truth ?

“A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there *shall no evil befall thee, neither shall any plague come nigh thy dwelling.*” Ps. 91 : 7-10.

13. What takes place under the sixth plague ?

“And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East might be prepared.” Rev. 16 : 12.

NOTE. — It is not likely that this has reference to the literal river, for that never was a hinderance to the armies of the East. A thousand years before Christ, the kings of Assyria, in their campaigns, crossed it regularly every spring — the very time when its waters were highest. That this refers to the power ruling in the country of the Euphrates, and not to the literal river, is strengthened by the fact that Isaiah, in speaking of the king of Assyria and his armies, plainly calls them “The waters of the river.” “Now therefore, behold, the Lord bringeth upon them [the people of Judah] the waters of the river, strong and many, even the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks.” Isa. 8 : 7.

14. When the seventh angel pours out his vial, what is heard ?

“And the seventh angel poured out his vial into the air ; and there *came a great voice* out of the temple of heaven, from the throne, saying, It is done.” Rev. 16 : 17.

15. Whose is this voice ?

“*The Lord shall roar from on high, and utter his voice from his holy habitation ; he shall mightily roar upon his habitation ; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.*” Jer. 25 : 30.

16. What then takes place ?

“And there were voices, and thunders, and lightnings ; and *there was a great earthquake* such as was not since men were upon the earth, so mighty an earthquake, and so great.” Rev. 16 : 18 ; Hagai 2 : 21 ; Heb. 12 : 26.

17. What accompanies the earthquake ?

“And there fell upon men *a great hail out of heaven*, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.” Rev. 16 : 21.

18. What will the people of God do in this time ?

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake ; *but the Lord will be the hope of his people, and the strength of the children of Israel.*” Joel 3 : 16.

19. To prepare the people for this terrible time, what will the Lord send beforehand ?

The third angel's message.

20. At the expiration of this message, what will take place ?

The close of probation, and the seven last plagues.

21. What will then come upon those who have rejected that message ?

“Behold, the days come, saith the Lord God, that *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8 : 11, 12.

22. When the people shall thus cry for the bread of life, what will the Lord say to them ?

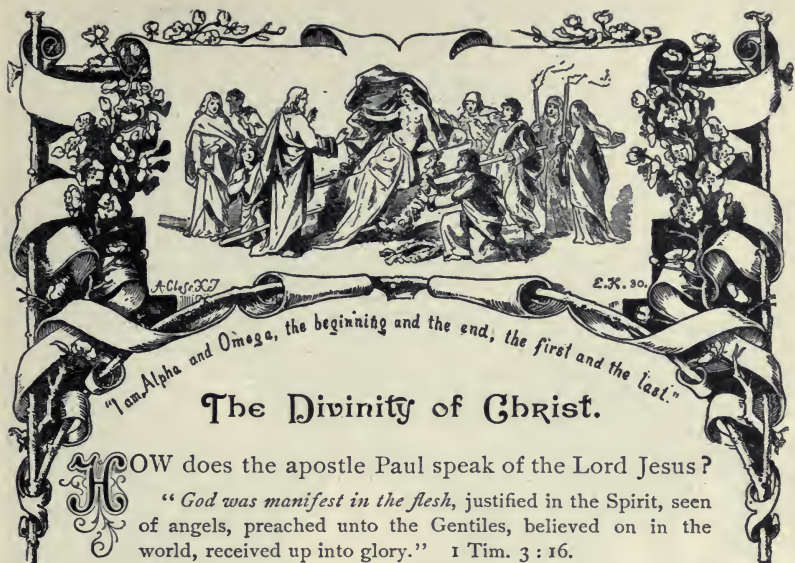
“Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : *I also will laugh at your calamity ; I will mock when your fear cometh.*” Prov. 1 : 24-26.

23. How does the Saviour represent the condition of such ?

“When once the master of the house is risen up, *and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are.*” Luke 13 : 25.

24. Is not the third angel's message, then, an important one for this generation ?





The Divinity of Christ.

HOW does the apostle Paul speak of the Lord Jesus?

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3 : 16.

2. How does Christ himself speak of his relation to the Father?

"I and my Father are one." John 10 : 30.

3. How does he show what he means by being "one with the Father"?

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17 : 11, 12. One in purpose, spirit, work, etc. ; and the church is expected to be the same.

4. Did Christ exist before he was manifested in the flesh?

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Verse 5.

5. How came he in the world as the Saviour?

"And the angel said unto them, Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2 : 10, 11.

6. By what agency was he conceived?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1 : 35.

7. How was he manifested on the earth?

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1 : 14.



8. Why was he thus made known?

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, *to make reconciliation for the sins of the people.*" Heb. 2 : 17.

9. How was he recognized by the Father while here?

"And lo a voice from heaven, saying, *This is my beloved Son*, in whom I am well pleased." Matt. 3 : 17.

10. How was the divinity of the Son of God shown? *

- (1.) In his creative power. Col. 1 : 13-16 ; John 1 : 1-3.
- (2.) By his power to perform miracles. John 11 : 43, 44.
- (3.) By his being able to lay down his life and take it up again. John 10 : 17.
- (4.) By his being recognized as God. Heb. 1 : 7, 8 ; Isa. 9 : 6.
- (5.) By what he endured for a race of rebels. Isa. 53 : 10-12.

11. How does Paul speak of Christ's relation to the Father?

"Who, being in the form of God, thought it not robbery [Greek, *a thing to be grasped*, margin of Revised Version] to be equal with God." Phil. 2 : 6.

12. What is our privilege in view of what this precious Saviour has done?

"For we have not a High Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore *come boldly unto the throne of grace*, that we may obtain mercy, and find grace to help in time of need." Heb. 4 : 15, 16.



BEFORE the heavens were spread abroad,
From everlasting was the Word ;
With God he was, the Word was God !
And must divinely be adored.

Ere sin was born, or Satan fell,
He led the host of morning stars ;
His generation who can tell,
Or count the number of his years ?

But lo ! he leaves those heavenly forms ;
The Word descends and dwells in clay,
That he may converse hold with worms,
Dressed in such feeble flesh as they.

The angels leave their high abode,
To learn new mysteries here, and tell
The love of our descending God,
The glories of Immanuel.

ISAAC WATTS



The Love of God.

QUEN what does the Lord delight ?

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage ? he retaineth not his anger forever, because *he delighteth in mercy.*” Micah 7 : 18.

2. How is his mercy continually manifested ?

“It is of the Lord’s mercies *that we are not consumed*, because his compassions fail not. *They are new every morning* : great is thy **faithfulness.**” Lam. 3 : 22, 23.

3. Is his mercy limited to any special class ?

“He giveth *to all* life, and breath, and all things.” Acts 17 : 25. “He maketh his sun to rise *on the evil and on the good*, and sendeth rain on the just and on the unjust.” Matt. 5 : 44, 45,

4. How has mankind repaid him for his love in creating them and giving them all things to enjoy?

"For *all have sinned*, and come short of the glory of God." Rom. 3 : 23. See Isa: 1 : 4-6.

5. While all men were in this condition, how did God still further show his love to them?

"For God so loved the world, that *he gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16.

"But God commendeth his love toward us, in that, while we were yet sinners, *Christ died for us*." Rom. 5 : 8.

6. Is there any difference between the love of the Father and that of the Son?

"I and my Father are one." "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." John 10 : 30; 14 : 11.

7. Into what relationship to God does his love bring us, if we accept it?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God*; therefore the world knoweth us not, because it knew him not." 1 John 3 : 1.

8. What is given us to show that we are sons?

"For as many as are led by *the Spirit of God*, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the *Spirit of adoption*, whereby we cry, Abba, Father. The *Spirit itself beareth witness with our spirit*, that we are the children of God." Rom. 8 : 14-16.

9. What does the Holy Spirit beget in the hearts of those who receive it?

"And hope maketh not ashamed; because *the love of God* is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5 : 5.

10. If the love of God is shed abroad in our hearts, what effect will it have?

"Beloved, if God so loved us, we ought also *to love one another*" 1 John 4 : 11.

11. How much must we love one another?

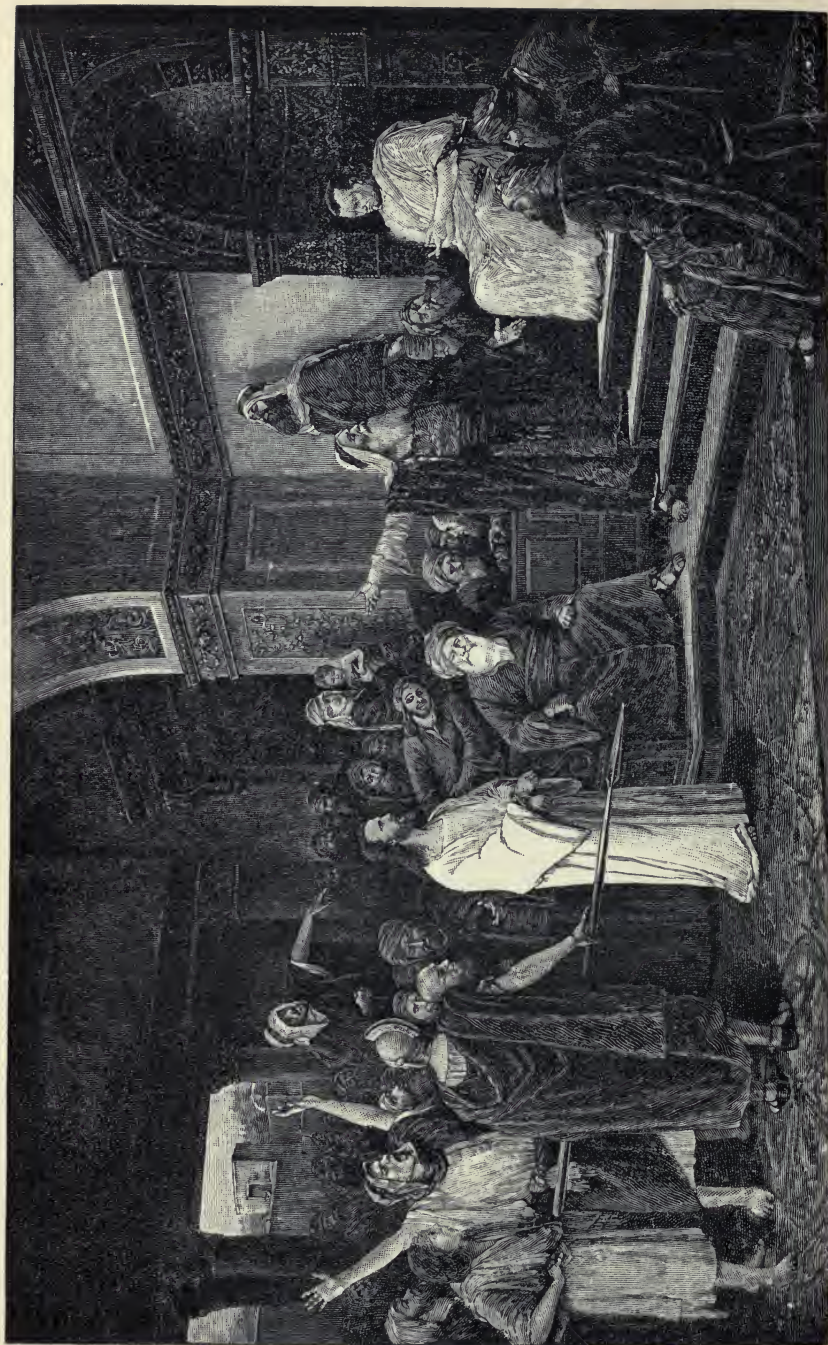
"This is my commandment, That ye love one another, *as I have loved you*." John 15 : 12. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to *lay down our lives* for the brethren." 1 John 3 : 16.

12. What exhortation is based upon Christ's love for us?

"And *walk in love*, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5 : 2.

13. If we have the love of God, will we love only those who love us?

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, *Love your enemies*, bless them that curse



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CHRIST BEFORE PILATE.

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you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:43, 44, 46.

14. Did God love us because of any good that we had done?

"*Not by works of righteousness which we have done*, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:5, 6. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

15. What alone should prompt all our acts?

"For *the love of Christ* constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14.

16. In what other way is God's love manifested to his people?

"As many as I love, *I rebuke and chasten*: be zealous therefore, and repent." Rev. 3:19. "*For whom the Lord loveth he chasteneth*, and scourgeth every son whom he receiveth." Heb. 12:6.

17. What may we confidently expect, from the fact that God so loved us as to give Christ to die for us?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things*?" Rom. 8:32.

18. What is God's love for his children able to do when enemies rise up against them?

"Nevertheless, the Lord thy God would not hearken unto Balaam: but the Lord thy God *turned the curse into a blessing* unto thee, because the Lord thy God loved thee." Deut. 23:5.

19. If we appreciate this loving-kindness, what will we do?

"How excellent is thy loving-kindness, O God! therefore the children of men *put their trust under the shadow of thy wings*." Ps. 36:7.

20. How enduring is God's love to us?

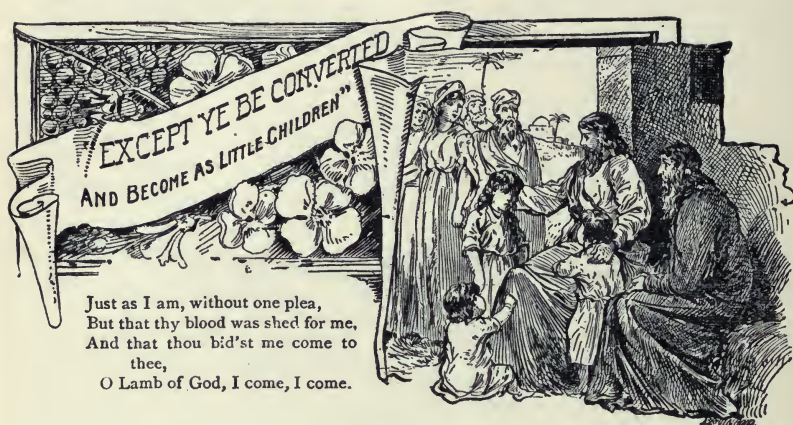
"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an *everlasting love*: therefore with loving-kindness have I drawn thee." Jer. 31:3.

21. Can anything turn aside the love of God for those who trust him?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

22. Unto whom will the saints of God ascribe universal praise both here and in eternity?

"Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5, last part.



Conversion.

WHAT is necessary to salvation ?

“And said, Verily I say unto you, *Except ye be converted*, and become as little children, ye shall not enter into the kingdom of heaven.”
Matt. 18 : 3.

2. Is it the *moral* or the *physical* nature that is changed by conversion ?

“For to be carnally minded is death ; but *to be spiritually minded is life and peace*. Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.” Rom. 8 : 6, 7.

3. What two steps are necessary to make this change ?

“I have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, *repentance toward God*, and *faith toward our Lord Jesus Christ*.” Acts 20 : 20, 21.

4. Of what is it necessary to repent ?

“Repent ye therefore, and be converted, *that your sins may be blotted out*.” Acts 3 : 19.

5. What is sin ?

“Whosoever committeth sin, transgresseth also the law ; for sin is the transgression of the law.” 1 John 3 : 4.

6. What law does one transgress when he sins ?

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." "For he that said [margin, *that law which said*], Do not commit adultery, said also, Do not kill. Now if thou *commit no adultery, yet if thou kill, thou art become a transgressor of the law.*" James 2 : 9, 11.

7. What part does the law act in repentance ?

"Therefore by the deeds of the law there shall no flesh be justified in his sight ; for *by the law is the knowledge of sin.*" Rom. 3 : 20.

8. When Paul was converted, what first brought conviction to him ?

"I had not known sin, but by the law ; for *I had not known lust, except the law had said, Thou shalt not covet.*" Rom. 7 : 7.

9. What more than conviction is necessary to true repentance ?

"For godly sorrow worketh repentance to salvation not to be repented of ; but the sorrow of the world worketh death." 2 Cor. 7 : 10.

10. What does true repentance involve ?

"*Repent, and turn yourselves from all your transgressions ;* so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit." Eze. 18 : 30, 31.

11. What does repentance further require ?

"Seek ye the Lord while he may be found, *call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts ;* and let him return unto the Lord, and he will have mercy upon him." Isa. 55 : 6, 7.

12. How will genuine repentance be shown ?

"Bring forth therefore *fruits meet for repentance.* [margin, *answerable to amendment of life*]." Matt. 3 : 8.

13. What besides repentance is required in conversion ?

"Repentance toward God, and *faith toward our Lord Jesus Christ.*" Acts 20 : 21.

14. Who is Christ, that one should believe in him ?

"For God so loved the world, that he gave *his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16.

15. What has Christ done for us that we should be saved through him ?

"Christ died for our sins according to the Scriptures." 1 Cor. 15 : 3.

16. In order for one to be cleansed from sin, what is required of him ?

"But *if we walk in the light*, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. *If we confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 7-9.

17. What should be one's relation to sin after repentance ?
 "What shall we say then ? *Shall we continue in sin*, that grace may abound ? God forbid. How shall we that are *dead to sin*, live any longer therein ?" Rom. 6 : 1, 2.
18. How does one become dead to sin ?
 "Knowing this, that *our old man is crucified with him*, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6.
19. What is done with the "old man" after he dies ?
 "Therefore we are *buried with him by baptism into death* ; that like as Christ was raised up from the dead by the glory of the Father, *even so we also should walk in newness of life*." Verse 4.
20. When truly converted, what does every one receive ?
 "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and *ye shall receive the gift of the Holy Ghost*." Acts 2 : 38.
 Therefore every real conversion is a miracle of divine grace.
21. Can any one be a Christian without having the Spirit of Christ ?
 "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8 : 9.
22. What precious relation is sustained when one has the Holy Spirit ?
 "For as many as are led by the Spirit of God, *they are the sons of God*." Rom. 8 : 14.
23. Can it be known when this relation exists ?
 "*The Spirit itself beareth witness with our spirit*, that we are the children of God." Verse 16.
24. When one thus stands complete in Christ, what is he ?
 "Therefore if any man be in Christ, *he is a new creature ; old things are passed away ; behold, all things are become new*." 2 Cor. 5 : 17.
25. Of what character are the "old things," which are to be put off ?
 "But now ye also put off all these : anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, *seeing that ye have put off the old man with his deeds*." Col. 3 : 8, 9.
26. What will the new man acquire ?
 "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering : forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3 : 12-14.
27. Where will the affections then be found ?
 "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection *on things above*, not on things on the earth." Verses 1, 2.
28. Having done all this, what will be the final result ?
 "For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also APPEAR WITH HIM IN GLORY*." Verses 3, 4.



Baptism.



WHAT commission did Christ give to his disciples?

“Go ye therefore, and *teach all nations, baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. 28 : 19.

2. Before one is baptized, what is it necessary for him to do?

“Then Peter said unto them, *Repent*, and be baptized, every one of you.” Acts 2 : 38.

3. Toward whom must men repent?

“Testifying both to the Jews and also to the Greeks, *repentance toward God*, and faith toward our Lord Jesus Christ.” Acts 20 : 21.

4. Why should one repent toward God?

“For *all have sinned*, and come short of the glory of God.” Rom. 3 : 23.

5. What does the law do to the sinner before his conversion?

“For I was alive without the law once ; but when the commandment came, *sin revived, and I died.*” Rom. 7 : 9.

6. Why is it necessary for one to die in the sense here represented?

“Knowing this, that our old man is crucified with him, *that the body of sin might be destroyed*, that henceforth we should not serve sin.” Rom. 6 : 6.

7. If one thus dies, how is he to live again?

“Now if *we be dead with Christ*, we believe that we shall also live with him.” Verse 8.

8. If one is *dead* with Christ, what should be done with him?

“Therefore *we are buried with him by baptism into death* ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Verse 4.

NOTE. — “This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion.” — *Conybeare and Howson's Life of Paul, on Rom. 6 : 4, p. 587, people's edition.*

9. How is one to be buried in baptism?

"For if we have been planted together *in the likeness of his death*, we shall be also in the likeness of his resurrection." Verse 5.

10. For what purpose is one baptized?

"Buried with him in baptism, wherein also ye are risen with him *through the faith of the operation of God, who hath raised him from the dead.*" Col. 2 : 12.

NOTE. — The principal object of the ordinance of baptism, then, is to show the faith of the recipient in the operation of God in raising Christ from the dead. After repenting of his transgressions of God's law, one must have faith in the power of Christ to save. In other words, he must believe that although Christ died for sin, he was again made alive, to plead in the sinner's behalf. Then the ordinance of baptism is received to show to others that the candidate really believes in what is claimed to be necessary — the burial and resurrection of Christ. The ordinance also shows one's faith in the resurrection of all the dead, based on the resurrection of Christ.

11. When baptized into Christ, what does one put on?

"For as many of you as have been baptized into Christ *have put on Christ.*" Gal. 3 : 27. That is, they have acknowledged him in a public way. One may have espoused Christ before his baptism; but the act of baptism is the public ceremony which witnesses to all that the candidate has put on Christ. After that he will be regarded in a different light than before. He will have all the privileges of the Lord's house, by virtue of his public action, because his act has shown his faith, and his union with Christ.

12. After Philip had preached "Jesus" to the eunuch, what question did he ask Philip?

"And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; *what doth hinder me to be baptized?*" Acts 8 : 36.

13. What reply did Philip make?

"And Philip said, *If thou believest with all thine heart, thou mayest.*" Verse 37.

14. In administering the ordinance, where did Philip take the candidate?

"*And they went down both into the water*, both Philip and the eunuch; and he baptized him." Verse 38.

NOTES. — "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture." — *Conybeare and Howson's Life of Paul*, pp. 401, 402, *people's edition*.

The names appended to the foregoing note are those of eminent clergymen of the Church of England. Such an admission from this source, should carry some weight in favor of immersion, though we do not consider the "discontinuance of this original form of baptism," necessary even "in our northern climates."

15. How many modes of baptism are recognized in the Bible?

“One Lord, one faith, *one baptism*.” Eph. 4 : 5.

16. How many were added to the church on the day of pentecost?

“Then they that gladly received his word were baptized; and the same day there were added unto them about *three thousand souls*.” Acts 2 : 41.

17. How many disciples were together on that occasion to engage in the work?

“And in those days Peter stood up in the midst of the disciples, and said (*the number of names together were about a hundred and twenty*).” Acts 1 : 15.

NOTE. — Should the query arise, how so many as three thousand could be immersed in one day, it may be met by the fact that so large a number were present to administer the ordinance. Had only one half of those present (sixty) engaged in the work of baptizing, each would have been obliged to immerse but fifty persons to make up the number, which would have occupied only about an hour's time.

18. After repentance toward God and faith toward our Lord Jesus Christ, how long should one wait before being baptized?

“*And now why tarriest thou?* Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22 : 16.

19. What is necessary before baptism?

“*He that believeth* and is baptized shall be saved; but *he that believeth not* shall be damned.” Mark 16 : 16. Then one must be able to believe before he can be a subject for baptism. This would exclude infants.

20. After the release of Paul and Silas from jail, how many of the jailer's family submitted to baptism?

“And he took them the same hour of the night, and washed their stripes, *and was baptized, he and all his, straightway*.” Acts 16 : 33.

21. To how many of them had Paul and Silas preached?

“And they spake unto him the word of the Lord, *and to all that were in his house*.” Verse 32.

22. How many of them believed the truth that was preached?

“And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house*.” Verse 34. There were, then, none in the jailer's household too young to have the gospel preached to them, and to believe the message of truth prior to their baptism.

23. After baptism, what should one do?

“If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God.” Col. 3 : 1.

NOTE. — The sinner has broken *God's* law. He is led to repentance by the influence of the *Holy Spirit*. The blood of *Jesus Christ* saves him from sin. In his baptism he shows faith in the death, burial, and resurrection of Christ as a substitute for the sinner. But GOD raised up CHRIST by his HOLY SPIRIT. Rom. 8 : 11; 1 Cor. 15 : 15. Because of the connection of these three names in the work of converting the sinner, and in the resurrection of Christ from the dead, the names of the Father, Son, and Holy Spirit are used in the formula of baptism.





Moral Obligation in the Patriarchal Age.

HOW long has sin reigned ?

“He that committeth sin is of the Devil ; for *the Devil sinneth from the beginning.*” 1 John 3 : 8.

2. What others sinned with Satan ?

“God spared not *the angels that sinned*, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” 2 Peter 2 : 4.

3. Can there be sin where there is no law ?

“Because the law worketh wrath ; for where no law is, *there is no transgression.*”

Rom. 4 : 15. There can be only one way to determine whether or not one has done wrong, and that is by some revealed rule of duty. Had Satan and the angels violated no law, there could have been no wrath manifested toward them, from the fact that they would have remained in harmony with God’s revealed will. Sin is the same in all ages. What is wrong now, was wrong then, and *vice versa*. It would be as wrong in the eternal ages to come, to go contrary to the revealed word of God, as it is now.

4. By what does one gain a knowledge of sin ?

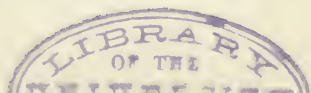
“*I had not known sin, but by the law ;* for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 7 : 7.

5. What brought death into the world ?

“Wherefore, as *by one man sin entered into the world, and death by sin ;* and so death passed upon all men, for that all have sinned.” Rom. 5 : 12. If it is the law that works wrath, and that was visited upon man from the first because of the course of Adam, it certainly follows that the law was present to enforce the penalty.

6. Did death reign all the time between Adam and Moses ?

“For until the law, sin was in the world ; but sin is not imputed when there is no law. Nevertheless *death reigned from Adam to Moses.*” Rom. 5 : 13, 14. That is to say, until the law was spoken on Sinai, sin was *in the world*. Then to enforce his point, the apostle says : “Sin is not imputed when there is no law.” But was sin imputed back there ? He has said in the previous verse that death came in consequence of sin. Then sin was set to the account of those people, which proves the existence of the law at that time.



7. How was the first death brought about?

"And Cain talked with Abel his brother; and it came to pass, when they were in the field, that *Cain rose up against Abel his brother, and slew him.*" Gen. 4:8.

8. What was the difference between the characters of the two men?

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*"

1 John 3:12. There must have been a standard by which the characters of the two men were weighed. That standard must have defined the difference between right and wrong, and pointed out man's duty; otherwise it could not be known when one passed from right to wrong, or *vice versa*.

9. Did the Lord impute sin to Cain for taking the life of his brother?

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. *And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.*" Gen. 4:10, 11.

10. In what condition was mankind before the flood?

"The earth also *was corrupt before God; and the earth was filled with violence.*" Gen. 6:11.

11. What did God purpose to do with the people of that day?

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, *I will destroy them with the earth.*" Verse 13. Paul says (Rom. 4:15) that it is the *law* that works wrath. Had there been no moral law before the flood to define what was right and wrong, how would God have been justified in visiting wrath upon those antediluvians?

12. What was Noah called?

"And spared not the old world, but saved Noah, the eighth person, *a preacher of righteousness.*" 2 Peter 2:5. There was, then, some standard of righteousness in that age.

13. Why did the Lord destroy Sodom?

The men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13. "We will destroy this place, *because the cry of them is waxen great before the face of the Lord.*" Gen. 19:13.

14. By what standard were their deeds weighed?

"And delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul *from day to day with their unlawful deeds.*" 2 Peter 2:7, 8.

NOTE. — How was it known that their deeds were *unlawful*, if no law then existed? *Unlawful* means "contrary to law," or "not permitted by law."

15. What did Joseph say when he was tempted on a certain point?

"How, then, can I do this great wickedness, *and sin against God?*" Gen. 39:9. The act would not be a sin merely against his master, Potiphar, but against God, showing that God had spoken on the subject of adultery, even then.

16. What did God tell Abraham concerning the Amorites ?

“But in the fourth generation they shall come hither again ; for *the iniquity of the Amorites is not yet full.*” Gen. 15 : 16.

17. Of what sin were they specially guilty ?

“And he did very abominably *in following idols, according to all things as did the Amorites*, whom the Lord cast out before the children of Israel.” 1 Kings 21 : 26.

18. Why did the Lord abhor the nations that occupied Canaan before Israel ?

“Ye shall therefore keep all my statutes, and all my judgments and do them : *that the land, whither I bring you to dwell therein, spue you not out.* And ye shall not walk in the manners of the nation, which I cast out before you ; for *they committed all these things, and therefore I abhorred them.*” Lev. 20 : 22, 23.

NOTE. — The clause, “they committed all these things,” refers to what had been previously forbidden to the Israelites. Among them was adultery (Lev. 20 : 10) ; dishonoring parents (verse 9) ; breaking the Sabbath (19 : 30) ; profaning the name of God (verse 12) ; lying, stealing, etc. (verse 11). This plainly shows that even Gentiles were held amenable to the law, and were abhorred of God for violating it.

19. Why did God make his promise to the seed of Abraham ?

“Because that Abraham *obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*” Gen. 26 : 5.

20. What will the children of Abraham do ?

“Jesus saith unto them, If ye were Abraham’s children, *ye would do the works of Abraham.*” John 8 : 39.

21. Who are the children of Abraham ?

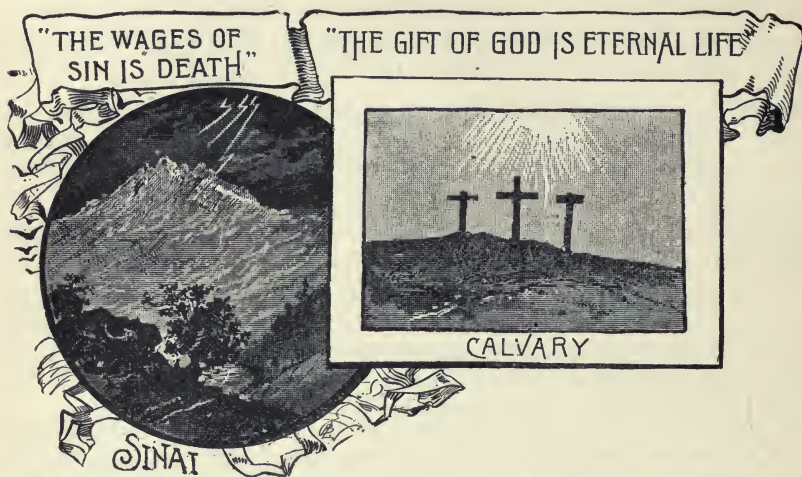
“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3 : 29.




 OW blest the children of the Lord,
 Who, walking in his sight,
 Make all the precepts of his word
 Their study and delight !

That precious wealth shall be their dower,
 Which cannot know decay ;
 Which moth and rust shall ne’er devour,
 Or spoiler take away.

HARRIET AUBER.



Law and Gospel.



What did Paul say he was not ashamed?

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” Rom. 1 : 16.

2. What good tidings did the angels announce to the shepherds?

“Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2 : 10, 11.

3. What did Simeon say after seeing the Saviour?

“And Simeon blessed them, and said unto Mary his mother, Behold, *this child is set for the fall and rising again of many in Israel.*” Luke 2 : 34.

4. To whom did Anna the prophetess speak of the Saviour?

“And she coming in that instant gave thanks likewise unto the Lord, and spake of him to *all them that looked for redemption in Jerusalem.*” Verse 38. The words of Simeon and Anna show the general expectation of the Jewish people concerning the Messiah and his mission to the earth. They expected redemption, not through their outward forms, but through the Lord Jesus.

5. In the preannouncement of Christ's birth and name, what did the angel say he should do?

“And she shall bring forth a son, and thou shalt call his name Jesus [saviour]; for *he shall save his people from their sins.*” Matt. 1 : 21.

6. On what condition was he to save them?

"For God so loved the world, that he gave his only begotten Son, *that whosoever believeth in him* should not perish, but have everlasting life." John 3 : 16.

7. Christ saves believers from their sins under the Christian dispensation ; but did his death cover transgressions in the old dispensation ?

"And for this cause he is the mediator of the new testament, that by means of death, *for the redemption of the transgressions that were under the first testament.*" Heb. 9 : 15.

NOTE. — The blood of Christ will avail for believers in the old dispensation as well as for those in the new. In the first promise made to man, that the seed of the woman should bruise the serpent's head, was as verily the gospel of Jesus Christ as was the song the angels sung over the plains of Bethlehem, to the shepherds, as they watched their flocks by night, "Glory to God in the highest, peace on earth, good will to men."

8. How did Abel show his faith in the coming Saviour?

"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11 : 4.

NOTE. — "Abel brought a firstling of the flock in faith of Christ, the great sacrifice for sin. God accepted his offering. Through the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great sacrifice for sin, as truly as we see the bleeding Lamb, as we look back to Calvary, through the broken bread and the fruit of the vine." — J. W., in *Law and Gospel*.

9. What did the ceremonial law of the Jews contain?

"For the law *having a shadow of good things to come.*" Heb. 10 : 1.

10. What were these "good things to come" which this law foreshadowed?

"But *Christ being come a High Priest of good things to come*, by a greater and more perfect tabernacle." Heb. 9 : 11.

NOTE. — The Jewish system looked forward to Christ as the world's Redeemer. "The law," says Paul, "having a shadow of good things to come." The typical system is but the shadow. The good things, of which Christ as a sacrifice and mediator is the center, are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of that dispensation were but the shadow. Christ, bleeding on the cross, was the great reality, and the gospel was the objective point in their faith.

11. Did those of the patriarchal age have a knowledge of sin?

"Then Abimelech called Abraham, and said unto him, What hast thou done unto us ? and what have I offended thee, that *thou hast brought on me and on my kingdom a great sin?* Thou hast done deeds unto me that ought not to be done." Gen. 20 : 9 ; 4 : 7 ; 13 : 13.

12. By what means must they have gained that knowledge?

“By the law is the knowledge of sin.” “I had not known sin, but by the law.”
Rom. 3:20; 7:7.

13. Was there a priesthood in the days of Abraham, to minister for the sins of the people?

“For this Melchisedec, king of Salem, *priest of the most high God*, who met Abraham returning from the slaughter of the kings, and blessed him.” Heb. 7:1.

14. And was the gospel preached to Abraham.

“And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham.*” Gal. 3:8.

NOTE. — We have learned from the foregoing scriptures that from the earliest age men were convinced of sin, and that their knowledge of their sinful condition could be learned in no other way than by a moral rule — even God’s law. They also had a ministering priesthood, to point them to Christ, which was the good news, or gospel, that gave them hope in a coming Messiah actually to take away their sins. When Christ came, he died for the transgressions which had been committed in the old dispensation, just the same as he did for those which would be committed under the new.

15. But when Christ came, did he expect to put away the law of God in order to save men?

“*Think not that I am come to destroy the law* or the prophets: I am not come to destroy, but to fulfill.” Matt. 5:17. He came to fulfill the law; that is, to carry out its design. The law was ordained to life. Rom. 7:10. Had man never broken the law, he would not have been a sinner, and would therefore, from the first, have lived eternally. Now Christ fulfills it, or carries its design into effect, that is, gives life to the believer in him. Had man never transgressed the law, he would not have needed Christ; if the law could have been done away, after man had broken it, he would not then have needed Christ; for it is the law, and that only, which condemns him to death. Take away the instrument of death, and man would live. Christ could not abate a jot of that law; for his mission was to make an atonement before the law, in behalf of the sinner.

16. How much of the law did Christ say should remain in force?

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [Greek, *all things*] be fulfilled.” Matt. 5:18.

17. Then if we have faith in Christ and the gospel, how does that affect the law?

“Do we then make void the law through faith? God forbid: yea, *we establish the law.*” Rom. 3:31. The fact that Christ is necessary to save one from eternal death, shows the law still in force. When one applies to Christ to save him, he virtually acknowledges the power of the law to slay him, and

thus the law is "established." The law must exist with the gospel; otherwise the gospel were a nullity. If there is no law, the letter of which kills, there can be no lost condition from which to save one; hence the gospel would have no mission.

18. How many lawgivers are there?

"There is *one Lawgiver*, who is able to save and to destroy." James 4 : 12.

19. What part does Christ act in behalf of the sinner?

"If any man sin, we have *an advocate with the Father*, Jesus Christ the righteous."

1 John 2 : 1. In other words, Christ our High Priest pleads for the sinner, over the broken law of God. Without such intercession, the life of the sinner, which he has justly forfeited, could not be restored. Faith in this work is what gives us "peace with God through our Lord Jesus Christ." Through faith in him alone we have access to the grace of God, and are made to rejoice in hope of his glory. Rom. 5 : 1, 2.

20. In the closing message to the world, how are the law and the gospel associated?

"Here are they that keep the *commandments of God and the faith of Jesus*." Rev. 14 : 12.

NOTE. — "There is no salvation in the law. There is no redeeming quality in law. *Redemption* is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his powers to keep them; but this will not atone for his sins, and redeem him from his present condition in consequence of past transgression. . . . The hope of eternal salvation hangs upon Christ. Adam hung his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews hung theirs there. We can do no more. The hope of the next life depends upon Christ. Faith in his blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God." — *J. W., in Law and Gospel.*

— — — — —

GOD'S holy law, transgressed,
Speaks nothing but despair;
Burdened with guilt, with grief oppressed,
We find no comfort there.

Not all our groans and tears,
Nor works which we have done,
Nor vows, nor promises, nor prayers,
Can e'er for sin atone.

Relief alone is found
In Jesus' precious blood;
'T is this that heals the mortal wound,
And reconciles to God.

BENJAMIN BEDDOME.



God's Memorial.

WHAT is to endure throughout all generations?
 “Thy name, O Lord, endureth forever; and *thy memorial, O Lord, throughout all generations.*” Ps. 135:13. *Memorial.* — “Anything intended to preserve the memory of a person, an occurrence, or the like; something which serves to keep something else in remembrance; a monument.” — Webster.

2. Does the Bible give any illustration of this definition?

“And *these stones shall be for a memorial* unto the children of Israel forever.” Joshua 4:7.

3. What were these stones to commemorate?

“And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then *ye shall let your children know, saying, Israel came over this Jordan on dry land.*” Verses 21, 22. These stones were to be a standing memorial of that people's coming dry-shod over the Jordan.

4. What was another memorial instituted to commemorate another signal providence in behalf of the Israelites?

“And *this day shall be unto you for a memorial*; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.” Ex. 12:14; 13:3-9. This was a *periodical* memorial, to be observed as often as the fourteenth day of the first month arrived, which was the day the Israelites were delivered from Egyptian bondage, and its celebration was in commemoration of that event.

5. Does God design that his power in creating the world shall be remembered, as well?

“The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth forever. *He hath made his wonderful works to be remembered.*” Ps. 111:2-4.

6. What memorial has he given by which to remember it?

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* [for this reason] *the Lord blessed the Sabbath day, and hallowed it.*” Ex. 20:8-11.

7. For what reason does he say again that he gave the Sabbath to the children of Israel ?

"Moreover also I gave them my Sabbaths *to be a sign* between me and them, *that they might know* that I am the Lord that sanctify them." Eze. 20 : 12. It is manifest that if the object of the Sabbath was to keep God as the Creator in mind, and it had been faithfully kept from the first, there would not now be a heathen on the face of the earth.

8. How long was the Sabbath to be a sign, or memorial, of the true God ?

"*It is a sign between me and the children of Israel forever* ; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31 : 17.

9. Who are the children of Israel ?

"Neither, because they are the seed of Abraham, are they all children : . . . but *the children of the promise* are counted for the seed." Rom. 9 : 7, 8.

10. What did the promises to Abraham embrace ?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, *And to thy seed, which is Christ.*" Gal. 3 : 16.

11. When we receive Christ, what relation do we sustain to Abraham and the promises ?

"And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise.*" Verse 29.

12. What does James denominate the Christian church ?

"James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes* which are scattered abroad, greeting." James 1 : 1.

13. When redeemed, will the saints remember God's creative power ?

"Thou art worthy, O Lord, to receive glory and honor and power ; *for thou hast created all things*, and for thy pleasure they are and were created." Rev. 4 : 11.

14. How often will they congregate to worship the Lord ?

"And it shall come to pass, that from one new moon to another, and *from one Sabbath to another*, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 23.

15. How long will this state of things exist ?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, *so shall your seed and your name remain.*" Verse 22.

NOTE.—The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to a sinless new earth, the fact upon which the Sabbath institution is based will still remain, and those who shall be permitted to live in the new earth, will still commemorate the creative power of God, while singing the song of Moses and the Lamb. Rev. 15 : 3. Thus the words of David will be proven true : "Thy name, O Lord, endureth forever ; and thy memorial, O Lord, throughout all generations." Ps. 135 : 13.



Importance of Obedience.



OW does God regard obedience to his word?

“Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice*, and to hearken than the fat of rams.” 1 Sam. 15 : 22.

2. To what are rebellion and stubbornness likened?

“For rebellion is as *the sin of witchcraft*, and stubbornness is as *iniquity and idolatry*.” Verse 23.

3. What excuse did Saul make for his disobedience?

“I have transgressed the commandment of the Lord, and thy words; *because I feared the people*, and obeyed their voice.” Verse 24.

NOTE. — The *fear of the people* is the great hindrance now to obeying the voice of God. Men *know* better than they *do*. It will be said to such by and by, as it was said to Saul, “The Lord hath rejected thee.”

4. How strictly does God require his commandments to be kept?

“*Ye shall not add* unto the word which I command you, *neither shall ye diminish* aught from it, that ye may keep the commandments of the Lord your God which I command you.” Deut. 4 : 2.

5. Who was sent from Judah to Bethel with a message from God?

“And, behold, *there came a man of God* out of Judah by the word of the Lord unto Bethel : and Jeroboam stood by the altar to burn incense.” 1 Kings 13 : 1.

6. What did king Jeroboam invite the man to do?

“And the king said unto the man of God, *Come home with me, and refresh thyself*, and I will give thee a reward.” Verse 7.

7. What reply did he return to the king?

“If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place ; *for so was it charged me by the word of the Lord*.” Verses 8, 9.

8. Who also dwelt at Bethel?

“Now there dwelt *an old prophet* in Bethel.” Verse 11.

9. What did this old prophet say to the man of God?

“Then he said unto him, *Come home with me, and eat bread*.” Verse 15.

10. After hearing his refusal, and the reason for it, what did he say to the man of God ?

“He said unto him, *I am a prophet also as thou art ; and an angel spake unto me by the word of the Lord*, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.” Verse 18.

11. What effect did this persuasive statement have upon him ?

“So he went back with him, and did eat bread in his house, and drank water.” Verse 19.

12. What was the result of his yielding to the lying importunities of the prophet ?

“Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread, and drink no water ; *thy carcass shall not come unto the sepulcher of thy fathers.*” Verses 21, 22.

NOTE. — The history of this man shows how unsafe it is to trust the counsel of those who speak contrary to the express command of God, even though they may affirm that an angel from heaven has spoken to them. God gives his word so plainly that no one need mistake.

13. Where was the priest to obtain the fire with which he offered incense in the sanctuary ?

“And he shall take a censer full of burning coals of fire *from off the altar before the Lord.*” Lev. 16 : 12.

14. What two priests ventured to disobey this instruction ?

“And *Nadab and Abihu*, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, *and offered strange fire* before the Lord, which he commanded them not.” Lev. 10 : 1.

15. And what came of their disobedience ?

“And there *went out fire from the Lord, and devoured them*, and they died before the Lord.” Verse 2.

NOTE. — Should such a matter, trivial though it might seem, be left unpunished, in a little time *strange fire* would be the rule instead of the exception, and finally the worship of God would be entirely changed, so that God himself would not be recognized. Those priests might have reasoned as some do now concerning God’s commandments: “What difference will it make whether I carry out the strict letter of the word, or not, as long as I am honest ?” But one is not strictly honest who, knowing what God has said on a certain point, chooses to do differently from what the commandment enjoins, no matter how much he may try to believe himself honest. God demands implicit obedience to *all* his commandments.



16. For what purpose were these Old Testament examples written?

"Now all these things happened unto them for ensamples : and they are written *for our admonition, upon whom the ends of the world are come.*" 1 Cor. 10 : 11.

17. In view of these examples, what ought all to do?

"But *be ye doers of the word*, and not hearers only, deceiving your own selves." James 1 : 22.

18. Who only will enter the kingdom of heaven?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but *he that doeth the will of my Father which is in heaven.*" Matt. 7 : 21.

19. To whom does Christ liken the man who obeys the word of God?

"I will liken him unto *a wise man, which built his house upon a rock* : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock." Verses 24, 25.

20. To whom does he liken him who hears, but does not obey?

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto *a foolish man, which built his house upon the sand* . and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it." Verses 26, 27.

NOTE. — How important it is that one should obey even what may seem to him a small or unimportant command of God ! Be sure that God does not say one thing and mean another. A large part of the world transgress, each week, the fourth commandment. But how can such meet their record in the judgment when that precept reads so plainly, "The seventh day is the Sabbath of the Lord"?

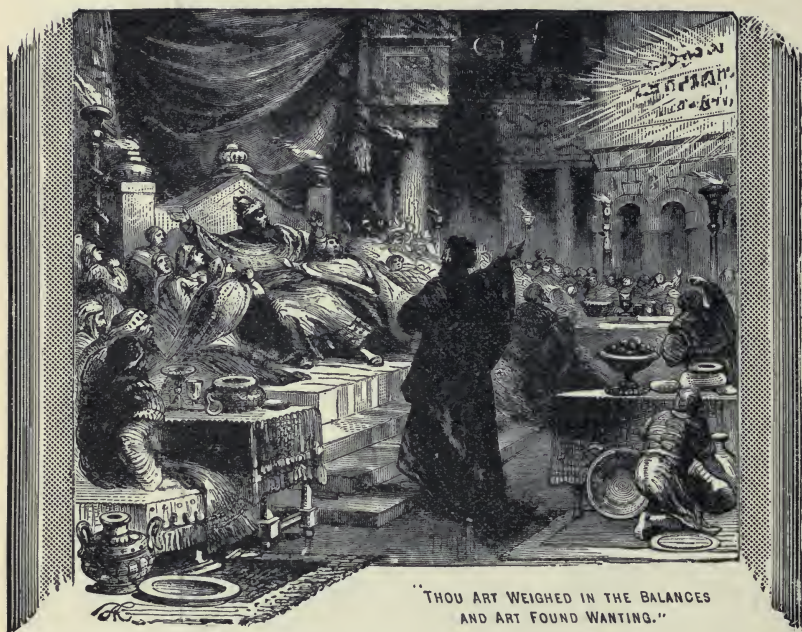


HEAR the words our Saviour hath spoken,
Words of life, unfailing and true ;
Careless one, prayerless one, hear and remember,
Jesus says, "Blessed are they that do."

All in vain we hear his commandments,
All in vain his promises too ;
Hearing them, fearing them, never can save us,
Blessed, O blessed are they that do!

They with joy may enter the city,
Free from sin, from sorrow and strife,
Sanctified, glorified, now and forever,
They may have right to the tree of life.

P P. BLISS.



Results of Disobedience.



HAT has man's redemption from sin cost?

"For God so loved the world, that *he gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16 ; Heb. 5 : 7-9.

2. How great was this love?

"For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us.*" Rom. 5 : 7, 8 ; Jer. 31 : 3.

3. In return, what does God require of us ?

"And he answering said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*" Luke 10 : 27 ; Deut. 6 : 5.

4. What is the love of God ?

"For this is the love of God, *that we keep his commandments.*" 1 John 5 : 3.

5. Does the Lord compel obedience?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will, let him take the water of life freely.*" Rev. 22 : 17 ; Joshua 24 : 15.

6. Why does he ask obedience?

"O that thou hadst hearkened to my commandments ! then had *thy peace been as a river, and thy righteousness as the waves of the sea.*" Isa. 48 : 18 ; 1 : 19, 20 ; John 15 : 10.

7. What did God forbid those to do who assisted in removing the sanctuary from place to place?

"And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but *they shall not touch any holy thing, lest they die.*" Num. 4 : 15

8. When David designed to remove the ark of the covenant from Gibeah to Jerusalem, how did he propose to do it?

"And *they set the ark of God upon a new cart*, and brought it out of the house of Abinadab that was in Gibeah ; and Uzzah and Ahio, the sons of Abinadab, drave the new cart." 2 Sam. 6 : 3.

NOTE. — This was the first wrong step in the matter. God had specified that the ark should always be borne on the shoulders of men. Num. 7 : 9 ; 1 Chron. 15 : 15. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8 : 11.

9. What was one of these men next emboldened to do?

"And when they came to Nachon's threshing-floor, *Uzzah put forth his hand to the ark of God and took hold of it ;* for the oxen shook it." 2 Sam. 6 : 6. This was the very thing they had been forbidden to do.

10. How did the Lord regard this act?

"And the anger of the Lord was kindled against Uzzah, and *God smote him there for his error ;* and there he died by the ark of God." Verse 7.

NOTE. — Uzzah's sin resulted from a lack of faith in God's care for the ark. But had the people in simplicity carried the ark in the appointed way (Num. 4 : 1-15), unconsecrated hands would not have been laid on the sacred chest. This shows how a lack of faith in God's plainly revealed word can lead one to misdirected zeal, and disobedience, even while he supposes he is in the service of God. It also reveals how they are regarded of Heaven who persist in their own way regardless of what God's word enjoins.

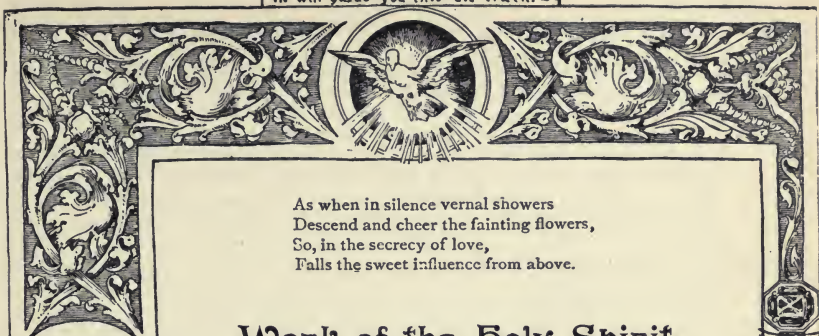
11. What did Samuel say Saul had done in disobeying a plain command given him?

- “And Samuel said unto Saul, I will not return with thee ; for *thou hast rejected the word of the Lord*, and the Lord hath rejected thee from being king over Israel.” 1 Sam. 15 : 26. We should ever think of this, when tempted to disobey one of the Lord’s requirements.
12. When the angels had put Lot and his family out of the doomed city of Sodom, what admonition did they give them ?
- “Escape for thy life : *look not behind thee*, neither stay thou in all the plain : escape to the mountain, lest thou be consumed.” Gen. 19 : 17. This was a simple, and seemingly unimportant order ; yet how weighty to those refugees from the devoted city !
13. When Lot’s wife looked back, what became of her ?
- “But his wife looked back from behind him, and *she became a pillar of salt*.” Verse 26.
14. In referring to this, what warning does our Saviour give to all ?
- “Remember Lot’s wife.” Luke 17 : 32.
15. When evidently citing these cases, what solemn question does the apostle ask ?
- “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, *how shall we escape, if we neglect so great salvation ?*” Heb. 2 : 2, 3.
16. What does he say in another place of those who persist in willful sins ?
- “For if we sin willfully after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins*.” Heb. 10 : 26.
17. How does the Saviour regard the worship of those who allow a tradition to take the place of one of God’s commandments ?
- “But *in vain they do worship me*, teaching for doctrines the commandments of men.” Matt. 15 : 9.

NOTE. — With these plain words of Christ before them, there are some who will break the fourth commandment, and instead, rest on the first day, for which they have only a man-made commandment. True, some have died, conscientiously observing the first day, supposing it to be the Sabbath. God does not hold such responsible, simply because they did it in their ignorance. Probably they would have rejoiced to change their course had light come to them. It will not be so, however, with those who have been enlightened with reference to their duty, and still disobey God. Let all take heed to their ways ; for there is only one *safe* side to every moral question.



"He will guide you into all truth."



As when in silence vernal showers
Descend and cheer the fainting flowers,
So, in the secrecy of love,
Falls the sweet influence from above.

Work of the Holy Spirit.

WHAT is the first work the Bible ascribes to the Spirit of God?
“And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God *moved upon the face of the waters.*” Gen. 1 : 2.

NOTE.—The original word for “moved” “expresses that tremulous motion made by the hen while either *hatching* her eggs or *fostering* her young.”—*Dr. A. Clarke.*

2. By what power did Christ work miracles?

“But if I cast out devils *by the Spirit of God*, then the kingdom of God is come unto you.” Matt. 12 : 28.

3. To what is his resurrection ascribed?

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quickened by the Spirit.*” 1 Peter 3 : 18.

4. How is conviction produced in the mind of the sinner?

“And when he [the Spirit] is come, *he will reprove the world of sin*, and of righteousness, and of judgment.” John 16 : 8; Gen. 6 : 3.

5. What office does the Spirit perform for the Christian?

“And I will pray the Father, and he shall give you *another Comforter*, that he may abide with you forever.” John 14 : 16.

6. What other work does the Spirit perform?

“God hath from the beginning chosen you to salvation through *sanctification of the Spirit* and belief of the truth.” 2 Thess. 2 : 13.

7. What is the word of God said to be?

“And take the helmet of salvation, and *the sword of the Spirit*, which is the word of God.” Eph. 6 : 17.

8. In what manner did the Spirit make known the word ?

“For the prophecy came not in old time by the will of man : *but holy men of God spake as they were moved by the Holy Ghost.*” 2 Peter 1 : 21.

9. In what manner did the Lord speak to these holy men ?

“After these things the word of the Lord *came unto Abram in a vision, saying,* Fear not, Abram : I am thy shield, and thy exceeding great reward.” Gen. 15 : 1 ; Num. 12 : 6 ; Isa. 1 : 1 ; Eze. 1 : 1.

10. Was this gift of the Spirit to be confined mostly to the time of the Old Testament ?

“And *it shall come to pass afterward,* that I will pour out my Spirit upon all flesh : and your sons and your daughters shall prophesy ; your old men shall dream dreams, your young men shall see visions.” Joel 2 : 28.

11. How did Peter by inspiration render this term *afterward* ?

“And it shall come to pass *in the last days,* saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Acts 2 : 17.

12. What does Paul call the Spirit ?

“In whom also after that ye believed, ye were sealed with that *holy Spirit of promise.*” Eph. 1 : 13.

13. Why was it thus designated ?

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Acts 2 : 33 ; 1 : 4, 5.

14. Why did Jesus say it was necessary for him to go unto the Father ?

“For if I go not away, *the Comforter will not come unto you ;* but if I depart, I will send him unto you.” John 16 : 7.

15. Were the gifts of the Spirit referred to in this promise ?

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” Eph. 4 : 8.

16. What were these gifts ?

“And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers.” Verse 11.

17. Were all these gifts by the same Spirit ?

“Now there are diversities of gifts, but the same Spirit.” 1 Cor. 12 : 4, 8-11.

18. What commission did Christ give to his disciples ?

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.” Mark 16 : 15.

19. Why did they not proceed immediately to that work?

“And, behold, I send the promise of my Father upon you : *but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*” Luke 24 : 49 ; Acts 1 : 8.

20. How long did Jesus promise to be with those who preach the gospel?

“Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, *even unto the end of the world.*” Matt. 28 : 20.

NOTE. — It is very certain that the Lord did not design to have his gospel preached without the aid of the Holy Spirit, the gifts of which he placed in the church (1 Cor. 12 : 28), there to remain as long as his commission to men shall last. Acts 2 : 38, 39 ; Eph. 4 : 11-13. This subject is continued in the following reading.



FOR that flame of living fire
Which shone so bright in saints of old ;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold !

Where is that spirit, Lord, which dwelt
In Abram's breast, and sealed him thine ?
Which made Paul's heart with sorrow melt,
And glow with energy divine ? —

That spirit which from age to age
Proclaimed thy love, and taught thy ways ?
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays ?

Is not thy grace as mighty now
As when Elijah felt its power ?
When glory beamed from Moses' brow,
Or Job endured the trying hour ?

Remember, Lord, the ancient days ;
Renew thy work, thy grace restore ;
And while to thee our hearts we raise,
On us thy Holy Spirit pour.

WM. H. BATHURST.



"SOME, APOSTLES: AND SOME, PROPHETS: AND SOME, EVANGELISTS;
AND SOME PASTORS, AND TEACHERS."

Spiritual Gifts.

HOW did God communicate with man in Eden?

"And the Lord God *called unto Adam*, and said unto him, Where art thou?" Gen. 3 : 9.

2. Since the fall, how has God made known his will?

"God, who at sundry times and in divers manners spake in time past unto the fathers *by the prophets*." Heb. 1 : 1.

3. What was the object of speaking "by the prophets"?

"Surely the Lord God will do nothing, but *he revealeth his secret* unto his servants the prophets." Amos 3 : 7.

4. By what influence did the prophets reveal God's will?

"For the prophecy came not in old time by the will of man ; but holy men of God spake as *they were moved by the Holy Ghost*." 2 Peter 1 : 21 ; 2 Sam. 23 : 2.

5. Then what may the gift of prophecy be called?

A gift of the Holy Spirit, or a spiritual gift.

6. What was said regarding the words of God's prophets?

"Believe in the Lord your God, so shall ye be established ; *believe his prophets, so shall ye prosper*." 2 Chron. 20 : 20.

7. In what way did God reveal himself to the prophets?

"If there be a prophet among you, *I the Lord will make myself known unto him in a vision*, and will speak unto him in a dream." Num. 12 : 6

8. How were the Lord's words preserved to the people?

"Daniel had a dream and visions of his head upon his bed ; *then he wrote the dream*, and told the sum of the matters." Dan. 7 : 1 ; Jer. 51 : 60, 61.

9. What had these writings to do with the people's understanding future events?

"I Daniel *understood by books* the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9 : 2.

10. How did God's ministers use the words of the prophets in exhorting the people to obedience?

"*Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity?*" Zech. 7 : 7 ; 2 Chron. 20 : 20.

11. How were people to know whether or not the words of prophets were from the Lord?

"When a prophet speaketh in the name of the Lord, *if the thing follow not, nor come to pass*, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously ; thou shalt not be afraid of him." Deut. 18 : 22.

12. What was considered a still better test on this point?

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams ; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13 : 1-3.

NOTES. — It will be seen by these scriptures, that, in the first place, if a prophet's words did not prove to be true, it was evidence that God had not sent that prophet. On the other hand, even though the thing predicted did come to pass, if the pretended prophet did not keep God's commandments, but instead led others to break them, then it would be positively known that he was not a true prophet. To obey God is the first duty of all ; hence he who does not obey him cannot know the mind of God, to teach it to the people. God sometimes suffers the predictions of such to come to pass, to see whether or not the people will follow his word. See Deut. 13 : 4, 5.

"God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test ; for he who experimentally knows God, cannot be drawn away after idols." — Dr. Clarke, on Deut. 13 : 3.

13. What was predicted concerning the spirit of prophecy in the last days?

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and *your sons and your daughters shall prophesy*, your old men shall dream dreams, your young men shall see visions." Joel 2 : 28.

14. When did this prediction commence to be fulfilled?

"But this is that which was spoken by the prophet Joel : And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2 : 16, 17.

15. To whom was this promise to extend?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*" Acts 2:38, 39.

16. What relation should the Christian church sustain toward these spiritual gifts?

"Now concerning spiritual gifts, brethren, *I would not have you ignorant.*" I Cor. 12:1.

17. What is the object of these gifts?

"But the manifestation of the Spirit is given to every man *to profit withal.*" Verse 7.

18. How many of these gifts does the apostle enumerate?

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Verses 8-10.

19. Which one of these does the apostle say is especially desirable?

"Follow after charity, and desire spiritual gifts, *but rather that ye may prophesy.*" I Cor. 14:1.

NOTES. — "This refers not to ordinary religious discourses for the edification of the church, but to such a forthspeaking of the mind of God in relation to truth, duty, or coming events as the inward action of the Holy Spirit on the mind may produce." — *M'Clintock and Strong's Biblical Cyclopedia*, art. *Spiritual Gifts*.

"The gift of prophecy was that charism which enabled its possessors to utter, with the authority of inspiration, divine strains of warning, exhortation, encouragement, or rebuke; and to teach and enforce the truths of Christianity with supernatural energy and effect." — *Conybeare and Howson's Life of Paul*, p. 375, *people's edition*.

20. Whom was this gift designed to benefit?

"Prophesying serveth not for them that believe not, but for *them which believe.*" I Cor. 14:22.

21. What effect is the exercise of these gifts to have upon the church?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for *the edifying of the body of Christ*; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

22. Where did God place these gifts?

"And *God hath set some in the church*, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12 : 28.

23. Who came down from Judea to Cæsarea while Paul was there?

"And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21 : 10.

24. What did he do as soon as he saw the apostle?

"And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Verse 11.

NOTE. — The verses immediately following this last quotation show that while Paul did not disbelieve the testimony of Agabus, he would not be dissuaded from going on his mission to Jerusalem. It is, then, very evident that God desired him to go, and sent this warning to him to prepare his mind for the trials he was sure to meet.

25. At a later period, what did Paul say these trials had wrought?

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Phil. 1 : 12.

26. How long was it designed that these gifts should last?

"For we know in part, and we prophesy in part. But *when that which is perfect is come*, then that which is in part shall be done away." 1 Cor. 13 : 9, 10.

NOTE. — "It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of 'charity,' or love, 'the more excellent way,' in 1 Cor. 13, applies to Christians in all subsequent time, and yet he immediately exhorts to 'covet earnestly the best gifts.' The truth is, the church needs these gifts at this day to battle against error in its various forms. She needs them to preserve in her own mind the idea of the *spiritual*, the *supernatural*. She needs them as ornaments to supersede her jewelry. Let her '*covet earnestly*' these gifts, and there would be less covetousness of worldly riches and honor ; less covetousness of worldly display." — Wm. Eddy, in *Northwestern Christian Advocate*, 1855.

27. What admonition does Paul give respecting the gift of prophecy?

"Despise not prophesyings." 1 Thess. 5 : 20.

28. What is the "testimony of Jesus"?

"The testimony of Jesus is the spirit of prophecy." Rev. 19 : 10.

29. Why is it necessary for the church now to have confirmed in it the testimony of Christ?

"Even as the testimony of Christ was confirmed in you, *so that ye come behind in no gift*, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1 : 6, 7.

30. What will characterize the last, or "remnant," church?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which *keep the commandments of God, and have the testimony of Jesus Christ*." Rev. 12 : 17.



Support of the Ministry.

WHAT are some of the dangers of the worldly minded?
 "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6 : 9.

2. What charge is given to those who have much of this world ?

"Charge them that are rich in this world, that they *be not high-minded, nor trust in uncertain riches, but in the living God*, who giveth us richly all things to enjoy." Verse 17.

3. Who claims the gold and silver of earth ?

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2 : 8.

4. Who owns all the cattle and fowls of the earth ?

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains ; and the wild beasts of the field are mine." Ps. 50 : 10, 11.

5. Man, then, really owns nothing of this world. In what capacity does he hold property ?

"For the kingdom of heaven is as a man traveling into a far country, who called his *own servants, and delivered unto them his goods.*" Matt. 25 : 14-30.

6. How does man have power to get wealth ?

"But thou shalt remember the Lord thy God ; *for it is he that giveth thee power to get wealth.*" Deut. 8 : 18.

7. What, then, should be one's attitude toward God?
 "And he answering said, *Thou shalt love the Lord thy God* with all thy heart, and with all thy soul, and with all thy strength." Luke 10 : 27.
8. How may one show honor to God?
 "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3 : 9.
9. What part of one's income does the Lord claim?
 "And *all the tithe* [tenth] *of the land*, whether of the seed of the land, or of the fruit of the tree, is the Lord's : *it is holy unto the Lord.*" Lev. 27 : 30.
10. If one withholds from God that which belongs to him, of what sin is he guilty?
 "Will a man rob God? *Yet ye have robbed me.* But ye say, Wherein have we robbed thee? *In tithes and offerings.*" Mal. 3 : 8.
11. How early in the history of the world do we read of tithe-paying?
 "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also *Abraham gave a tenth part of all.*" Heb. 7 : 1, 2.
12. Tithes were collected under the Melchisedec priesthood. Is that order of priesthood now in existence?
 "Whither the forerunner is for us entered, even *Jesus, made a high priest forever after the order of Melchisedec.*" Heb. 6 : 20. Abraham paid tithes under the Melchisedec priesthood. Christ our High Priest is of the same order of priesthood. If we are Christ's, then are we Abraham's children. Gal. 3 : 29.
13. If we are Abraham's children indeed, what should *we* do?
 "Jesus saith unto them, If ye were Abraham's children, *ye would do the works of Abraham.*" John 8 : 39.
14. Did Christ, when on earth, approve of the tithing system?
 "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, *and not to leave the other undone.*" Matt. 23 : 23.
15. What did Paul say of those who ministered in the temple of the old dispensation?
 "Do ye not know that they which minister about holy things *live of the things of the temple?* and they which wait at the altar *are partakers with the altar?*" 1 Cor. 9 : 13.
16. What does he argue from this fact concerning this dispensation?
 "Even so [in like manner] hath *the Lord ordained that they which preach the gospel should live of the gospel.*" Verse 14.

17. Who only were allowed to minister at the altar ?

“That no stranger which is *not of the seed of Aaron*, come near to offer incense before the Lord.” Num. 16 : 40. Aaron was of the tribe of Levi. See Ex. 4 : 14.

18. What constituted the living of the Levites ?

“And behold, I have given the children of Levi *all the tenth in Israel* for an inheritance, *for their service* which they serve, even the service of the tabernacle of the congregation.” Num. 18 : 21.

19. The tenth of the herds and of the increase of the field, God claims *as his own*. Lev. 27 : 30-32. What did the Saviour command on this point ?

“Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s ; *and unto God the things that are God’s*.” Matt. 22 : 21.

20. Who ought to feel responsible for the support of the minister ?

“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?” 1 Cor. 9 : 11.

21. Does Paul enforce this doctrine as a duty ?

“For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister unto them in carnal things*.” Rom. 15 : 27.

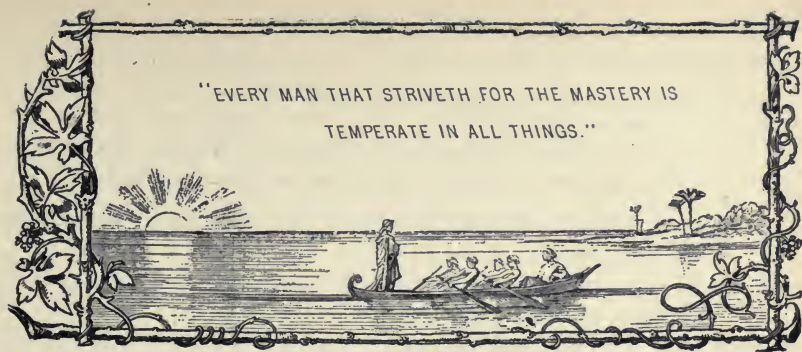
22. How *much* of the tithes does the Lord demand to be brought *into the store-house* ?

“Bring ye *all the tithes into the store-house*, that there may be meat in mine house.” Mal. 3 : 10.

23. What will the Lord do for those who give him his own ?

“And *I will rebuke the devourer for your sakes*, and he shall not destroy the fruits of your ground ; *neither shall your vine cast her fruit before the time* in the field, saith the Lord of hosts.” Verse 11.





Temperance.



WITH what does the apostle class temperance?

"But *the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*: against such there is no law." Gal. 5 : 22, 23.

2. What does he say are the habits of one who is successful in competing with others?

"And every man that striveth for the mastery *is temperate in all things*." 1 Cor. 9 : 25.

3. In running the Christian race, what did Paul say he did in order to be successful?

"But *I keep under my body, and bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway." Verse 27.

4. What is the effect of intemperance?

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23 : 29, 30.

5. Why were kings prohibited the use of strong drink?

"It is not for kings to drink wine; nor for princes strong drink; lest they drink, and *forget the law, and pervert the judgment of any of the afflicted*." Prov. 31 : 4, 5.

6. Why were priests not allowed to use intoxicating drink?

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, . . . *that ye may put difference between holy and unholy, and between unclean and clean*." Lev. 10 : 8-10.

7. Why did Daniel and his companions refuse to drink of the wine of the king of Babylon?

“But Daniel purposed in his heart that *he would not defile himself* with the portion of the king’s meat, nor with the wine which he drank.” Dan. 1 : 8.

8. After protesting against the use of the stimulants offered them, what did they request?

“Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and *water to drink.*” Verse 12.

9. At the end of the ten days’ test, how did these Hebrews appear?

“And at the end of ten days *their countenances appeared fairer and fatter* in flesh than all the children which did eat the portion of the king’s meat.” Verse 15.

10. At the end of three years (the time appointed for them to learn the Chaldean tongue. Verses 4, 5) how many in the realm were found equal in learning to these abstainers?

“Now at the end of the days . . . the king communed with them; and *among them all was found none like Daniel, Hananiah, Mishael, and Azariah.* . . . And in all matters of wisdom and understanding, that the king inquired of them, *he found them ten times better* than all the magicians and astrologers that were in all his realm.” Verses 18–20.

11. Did not Paul recommend the use of wine on a special occasion?

“Drink no longer water, *but use a little wine* for thy stomach’s sake, and thine often infirmities.” 1 Tim. 5 : 23.

NOTE. — There are two kinds of wine spoken of in the Bible. One of these was the fresh juice of the grape, and was pressed from the fruit into the cup as it was needed to drink. Gen. 40 : 11. It is this kind that is said to cheer God and man (Judges 9 : 13), and is dried up when the vine is destroyed. Joel 1 : 10–12. The other kind was that which had stood until it fermented, and alcohol had formed from the decaying substance.

12. How is the first kind spoken of?

“Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat : and *thou didst drink the PURE BLOOD OF THE GRAPE.*” Deut. 32 : 14.

13. How is the second kind represented?

“Look not thou upon the wine when it is red, *when it giveth his color in the cup, when it moveth itself aright.* At the last it biteth like a serpent, and stingeth like an adder.” Prov. 23 : 31, 32. That is, when it moves upright; as in the process of fermentation, it may be seen moving from the bottom upward. The original word here used — *aright* — means something “upright.”

14. With what other low debaucheries is drunkenness more or less associated?

‘ Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders drunkenness, revelings, and such like.” Gal. 5 : 19-21.

15. Can a drunkard enter the kingdom of God ?

“ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” 1 Cor. 6 : 10.

16. How, then, should a Christian regard one who persists in drunkenness ?

“ But now I have written unto you *not to keep company*, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard.” 1 Cor. 5 : 11.

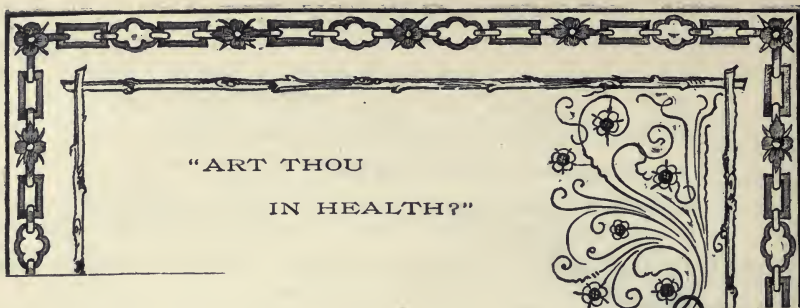


LOOK not upon the wine
That sparkles in its flow,
For death is slumbering there,
Beneath its ruddy glow.
No happiness it bringeth,
At last it only stingeth ;
It biteth, and it wringeth
The heart with bitter woe.

Behold the giant fiend
Who laughs in mockery ;
He binds the strongest heart,
And boasts of victory.
No human hand can sever
His hands that loosen never
Until the soul forever
Rests in eternity.

Go thou, unveil his face
And bid the erring flee ;
O lift the demon's mask,
And let the tempted see.
Implore them to awaken
Ere happiness be taken,
While fetters may be shaken,
While yet they may go free.

Lift up the tempted soul
Now fallen in despair,
Direct his thoughts above,
To God who heareth prayer
His arm in mighty power
Can bid the demon cower,
And in temptation's hour
Will an escape prepare.



Good Health.

WHAT important wish (*prayer*, margin) is expressed by the apostle concerning Gaius?

"Beloved, I wish above all things that *thou mayest prosper and be in health*, even as thy soul prospereth." 3 John 2.

2. Why is it necessary to preserve the body in health?

"I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service." Rom. 12 : 1.

3. When one is truly sanctified, how much of him will be affected?

"And the very God of peace *sanctify you wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5 : 23. That is, the whole man—body, soul, and spirit—is to be set apart to God's service.

4. How did the apostle guard himself?

"But *I keep under my body, and bring it into subjection* : lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9 : 27.

5. Is it expedient to eat everything that it is lawful to eat?

"All things are lawful for me, but *all things are not expedient* : all things are lawful for me, but all things edify not." 1 Cor. 10 : 23.

NOTE.—There is no doubt but that Paul is in this place talking about what should be eaten. He said that Christians should not for conscience' sake eat knowingly of that which had been offered to idols, as that would make the partaker an idolater. Verses 20, 21, 28. But if one should be bidden to a feast, and he felt disposed to go, he could eat what was set before him. In these things one was to consider, not merely his appetite, but the glory of God and his influence on others.

6. Is God's glory to be considered even in one's eating?

"Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*." 1 Cor. 10 : 31.

7. What are the bodies of men said to be?

“What! know ye not that *your body is the temple of the Holy Ghost* which is in you, which ye have of God, and *ye are not your own*?” 1 Cor. 6: 19.

8. In view of the Spirit of God's taking possession of the Christian's body, what is his duty concerning that body?

“For ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's.” Verse 20.

NOTE. — Just as soon as the Spirit of God comes to dwell in one's body, it is no longer his, but is simply in his care. It is his duty religiously to care for that body as God's property. If he shall through lust eat that which brings disease into the body and destroys its vigor, he has placed it where it no longer glorifies God.

9. What does the apostle say God will do to those who defile or mar this temple of his — the human body?

“If any man defile the temple of God, *him shall God destroy*; for the temple of God is holy, which temple ye are.” 1 Cor. 3: 17.

10. Can the body be defiled with improper food or drink?

“But Daniel purposed in his heart that *he would not defile himself with the portion of the king's meat*, nor with the wine which he drank.” Dan. 1: 8.

11. What sort of food did Daniel desire?

“Prove thy servants, I beseech thee, ten days; and *let them give us pulse to eat*, and water to drink.” Verse 12. The word *pulse* comes from an original word that means “that which grows from seeds.” See any commentary.

12. What was originally given for man's diet?

“And God said, Behold, I have given you *every herb bearing seed*, which is upon the face of all the earth, and *every tree, in the which is the fruit of a tree yielding seed*; to you it shall be for meat.” Gen. 1: 29.

13. What kind of flesh did the Lord afterward permit man to eat?

“Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.” Lev. 11: 3.

14. By what term was this class of creatures distinguished from the other?

“Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.” Gen. 7: 2.

15. Which one of these now commonly eaten was mentioned as being unfit even to touch?

“*And the swine*, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass.” Deut. 14: 8.

16. Why did the Lord thus restrict the Hebrews?

“For thou art a holy people unto the Lord thy God, and the *Lord hath chosen thee to be a peculiar people unto himself*, above all the nations that are upon the earth. Thou shalt not eat any abominable thing.” Verses 2, 3.

NOTE. — The swine is a scavenger. As such it is a creature full of disease and filth; and it is plain that the Lord does not want his people, whose bodies are his, to be polluted with such loathsome diet.

17. What does the Lord say of those who are found eating swine's flesh and the like, when Christ comes?

“For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. . . . They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, *shall be consumed together, saith the Lord.*” Isa. 66: 15-17.

NOTE. — When the Lord comes, he is to change the living righteous, that their bodies may be like his glorious body. Phil. 3: 21. This cannot well be done for those who have gross habits of diet. The condition of the body affects the mind, and one who lives grossly is more or less sensual in his thoughts. One cannot well be pure minded until he brings his body under (1 Cor. 9: 27), and cultivates such habits as will be conducive to spiritual mindedness. One in poor health cannot glorify God as another whose physical powers are in full strength and consecrated to the divine service. It is, then, a moral duty to abstain from everything unhealthful, that all the powers of the being may be in the best possible condition.





"WHETHER THEREFORE YE EAT,
OR DRINK, OR WHATSOEVER YE DO,
DO ALL TO THE GLORY OF GOD."



MODERN FORMS OF INTemperance.

WHAT injunction regarding purity did Paul give Timothy?
"Keep thyself pure." 1 Tim. 5 : 22, last clause.
2. To what extent should all be kept pure?

"Having therefore these promises, dearly beloved, let us *cleanse ourselves from all filthiness of the flesh and spirit*, perfecting holiness in the fear of God." 2 Cor. 7 : 1.

3. Can one indulge in the use of anything filthy or polluting, and still be pure?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6 : 17.

4. What will the Lord do to those who defile the temple of God?

"If any man defile the temple of God, *him shall God destroy*; for the temple of God is holy, which temple ye are." 1 Cor. 3 : 17.

5. What article in common use is defiling to the user?

"Chemists, botanists, and physicians unite in pronouncing tobacco one of the most deadly poisons known. No other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect.

"The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is nicotine, a heavy, oily substance, which may

be separated from the dried leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent, Kentucky and Virginia tobacco usually containing six or seven per cent. A pound of tobacco contains, on an average, three hundred and eighty grains of this deadly poison, of which one tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison. . . . Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects [its proper sphere of usefulness].” — *J. H. Kellogg, M. D., in Health Science Leaflets, No. 16.*

6. What are some of the symptoms of tobacco poisoning?

Dr. B. W. Richardson, one of the highest medical and scientific authorities of England, says : “Smoking produces disturbances—(a.) In the blood, causing undue fluidity and change in the red blood corpuscles ; (b.) In the stomach, giving rise to debility, nausea, and in extreme cases, sickness ; (c.) Of the heart, producing debility of that organ, and irregular action ; (d.) Of the organs of sense, causing, in the extreme degree, dilatation of the pupil of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina, with other and analogous symptoms affecting the ear, viz., inability clearly to define sounds, and the annoyance of a sharp, ringing sound like a whistle or a bell ; (e.) In the brain, suspending the waste of that organ, and oppressing it if it be duly nourished ; (f.) Of the nervous filaments and sympathetic or organic nerves, leading to deficient power in them, and to oversecretion in those surfaces—glands—over which the nerves exert a controlling force ; (g.) In the mucous membrane of the mouth, causing enlargement and soreness of the tonsils,—smoker’s sore throat,—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction or sponginess of the gums ; (h.) On the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough.”

7. What does the apostle exhort all to do concerning their former habits?

“That he *no longer should live the rest of his time in the flesh to the lusts of men,* but to the will of God.” 1 Peter 4 : 2.

8. What reason does he give for this advice?

“For *the time past of our life may suffice us* to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.” Verse 3. That is, when carrying out the lusts of the flesh in the way here mentioned, one is doing the will of the Gentiles, or heathen, instead of the will of God.

9. With whom was tobacco-using first known?

In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who reported, when they returned, among many other strange and curious discoveries, that the natives carried with them lighted fire-brands, and puffed smoke from their mouths and noses, which

they supposed to be the way the savages had of perfuming themselves. They afterward declared that they "saw the naked savages twist large leaves together, and smoke like devils." Originating with the wild barbarians of America, the smoking habit was, after some years, introduced into Europe; and was rapidly adopted, not only by the lower classes, but by those in high authority, even princes and nobles participating in the new intoxication.

10. How are all exhorted to glorify God?

"For ye are bought with a price; therefore *glorify God in your body*, and in your spirit, which are God's." 1 Cor. 6:20. One certainly cannot glorify God in the use of a weed which has the effect on the body that tobacco has. If one is addicted to the habit of using the vile stuff, he must abandon it, in order to glorify God in *all* his ways.

11. What course will those take who are looking for the Saviour?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself even as he is pure*." 1 John 3:2, 3. If one purifies himself as Christ is pure, he must be free from all such habits as tend to defile the body.

Dr. Roberts, an eminent English physiologist, published in the *British Medical Journal* the results of a series of experiments with tea, coffee, cocoa, chocolate, wine, and other stimulants. He states that "tea, even in minute quantities, paralyzes completely the action of the salivary secretion upon the food. Tea also retards stomachal digestion when the infusion amounts to one fifth of the entire contents of the stomach. Coffee and cocoa have very little effect upon salivary digestion, but interfere with the digestion of food in the stomach to as great an extent as does tea."

"Tea contains two harmful substances, *theine* and *tannin*—from three to six per cent of theine and more than one fourth of its weight of tannin. Coffee contains both theine and tannin, though in less proportion than tea. . . . It will surprise many devotees of the cup to be told that these common beverages contain a violent poison, but such is the fact. Theine has been separated from both tea and coffee, and experiments have been made with it which show most conclusively that it is a deadly poison, capable of producing immediate death in both human beings and lower animals. Theine belongs to the same class of poisons as strychnia. . . . Tea contains about three per cent of theine, or more than fourteen grains to the ounce. Every pound of tea contains enough of this poison to kill fifteen hundred frogs or more than forty cats. . . . Yet half an ounce of tea, containing six or seven grains of the poison, is often used in making a strong cup of tea. Many persons drink half a dozen or more such cups of tea daily, thus imbibing a sufficient amount of poisonous theine to kill two or three men not accustomed to its use, if taken at one dose. If tea contains such a poison, why does it not produce fatal results more frequently than it does? may be inquired. We answer, Simply because a tolerance of the drug is established by use, just as in the case of tobacco."—*J. H. Kellogg, M. D., in Health Science Leaflets, No. 11.*

The eminent Dr. Bock, of Leipsic, asserts that "the nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts upon the brain, producing fretful and lachrymose moods. Fine ladies addicted to the use of strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. . . . The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea."

If the plea is made that these are simply the effects of the excessive use of tea and coffee, and that no harmful effects can be attributed to their moderate use, we have only to say that the effects referred to are simply those of a poison, and it remains yet to be shown that the habitual use of any poison can be in any way beneficial to the human system. It is certainly reasonable to suppose that the only essential difference between the liberal and the moderate use of tea and coffee, is that, in one case, *great* harm is done, and in the other, less. Total abstinence from all stimulants and narcotics is the only rule which should be accepted by a thorough-going temperance man or woman.

12. When the saints are gathered at last into the city of God, who will be kept out?

"And there *shall in no wise enter into it anything that defileth*, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21 : 27.



CHEWING in the parlor,
Smoking in the street,
Choking with cigar smoke
Every one you meet;
Spitting on the pavement,
Spitting on the floor,—
Is there such enslavement?
Is there such a bore?



Christian Missions, home and foreign, \$5,500,000, or £1,136,570.
Clergymens' Salaries, \$12,000,000, or £2,479,338.
Public Education, \$96,000,000, or £19,834,704.
Sugar and Molasses, \$155,000,000, or £32,024,793.
Boots and Shoes, \$197,000,000, or £40,702,479.
Cotton Goods, \$210,000,000, or £43,388,429.
Sawed Lumber, \$233,000,000, or £48,119,834.
Woolen Goods, \$237,000,000, or £48,966,942.
Iron and Steel, \$296,000,000, or £61,157,024.
Meat, \$303,000,000, or £62,603,305.
Bread, \$505,000,000, or £104,338,843.
Tobacco, \$600,000,000, or £123,966,942.
Liquor, \$900,000,000, or £185,950,413.

SCRIPTURE MEMORANDA.

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SCRIPTURE MEMORANDA

SCRIPTURE MEMORANDA

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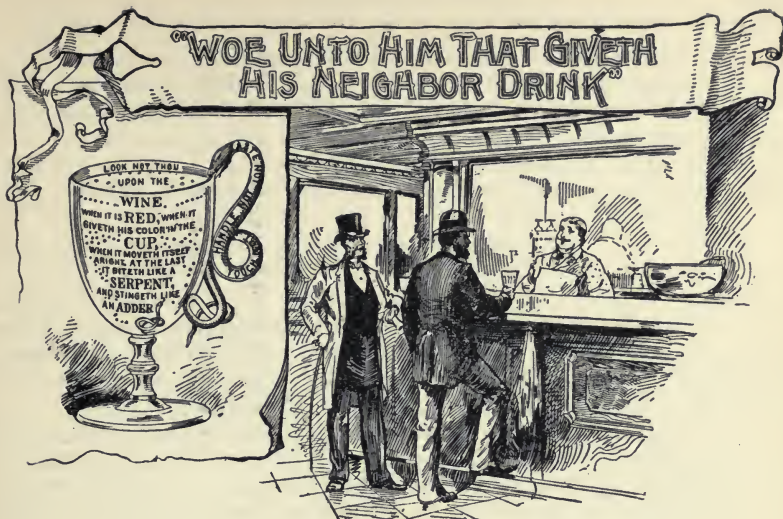
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The World's Curse.

INTEMPERANCE IN THE UNITED STATES OF AMERICA.

IT is a wasting consumption, fastening upon the vitals of society ; a benumbing palsy, extending to the extremities of the body ; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own." — *Rev. Lyman Beecher, in 1812.*

The sum expended in the United States for alcoholic drinks, tobacco, tea and coffee, and opium, amounts to nearly \$1,600,000,000 [£330,578,512], more than \$30 [£6.4] annually for each man, woman, and child in the country. The sum expended is nearly \$250,000,000 [£51,652,892] more than is expended for bread, meat, clothing, education, and Christian missions. The accompanying diagram shows the relative amount expended in the United States of America, for intoxicating drinks, provisions, clothing, education, etc. It is based on the report of the Commissioner of Internal Revenue for 1887. The showing as therein set forth needs no comment. But this is for only one nation. Considering what further appears in this reading regarding the liquor traffic of other countries, one can see what an enormous evil intemperance has everywhere become.

According to statistics collected at Washington, \$700,000,000 [£144,628,099] are annually spent in this country for malt and spirituous liquors. In Chicago the estimate is, one baker for every *four hundred and seventy families*, one grocer for every *eighty-nine families*, and one liquor saloon for every *thirty five families*.

During the past six years the population of Chicago has increased twenty-five per cent. During the same time the consumption of beer in that city has increased ninety-seven per cent, and arrests have increased thirty-eight per cent.

According to Dr. B. W. Richardson, if all the public houses in the United States were grouped together, they would make a city of 180,000 houses, with 900,000 inhabitants, which, with attendants and frequenters, would equal London in size.

During the first month after the closing of the wholesale liquor houses in Sioux City, Iowa, the arrests numbered one hundred and thirty less than in the previous month.

It is stated that 75,000 gallons of aniline dye were shipped into California in 1887, to be used in the adulteration of wine made in that State.

During the Presidential campaign of 1884, there were held in New York City 1,002 political conventions, — congressional, assembly, aldermanic, etc. Two hundred and eighty-three of these conventions were held *apart from saloons*, ninety-six *next door* to saloons, and six hundred and twenty-three *in* saloons. How long shall such politicians be allowed to mold public sentiment?

Col. Switzer, of the National Bureau of Statistics, states that at the request of the National Druggist's Association, he has just concluded an investigation to ascertain what proportion of the liquor consumed yearly in this country, is used in the manufactories of the Association. He finds that this percentage, instead of being 50, as had been claimed, or even 30, was only 7.2 per cent. Col. Switzer also said that the annual consumption of strong drink in the United States averaged an annual cost of \$47 [£9.14.4] to every man, woman, and child.

The amount of liquor consumed in the United States for thirteen years, from 1860–1872 inclusive, was 2,762,962,066 gallons. The cost to the consumers was \$6,780,161,805 [£1,400,859,877]. If put in wagons, ten barrels to the wagon, they would extend 45,560 miles — nearly twice around the earth.

At a conference of distillers recently held in Chicago, it was declared that the business was never in a better condition, and that the trade did not need any legislation at the hands of Congress. *They protested against the reduction of the present high license*, in which action they were supported by the representatives from Nebraska, where a \$1,000 [£206] saloon license was required.

INTEMPERANCE IN GREAT BRITAIN.

"I am so horrified at intemperance and the consumption of alcohol in this country, that sometimes I feel like giving up everything, and going forth in a holy crusade, preaching to all men, Beware of the enemy of the race." — *Dr. Andrew Clarke, physician to Queen Victoria.*

Archdeacon Farrar returned to England a warm supporter of the Maine prohibitory law, reporting that America was far ahead of England on the temperance question. Figures support his observation.

The consumption, *per capita*, of malt liquors in England is thirty-five gallons, against eleven gallons in the United States. Reliable statistics show that the latter country ranks the eleventh among the nations of the earth in the consumption *per capita* of alcoholic liquors, and sixth in the corresponding consumption of malt liquors.

The distilleries of Edinburgh, Scotland, produce annually over 4,000,000 gallons of whisky.

The *London Christian*, commenting upon "Ireland's drink bill," says: "It is rather a startling fact that the poorest country in the world should be spending annually eleven million pounds upon an absolutely unproductive luxury."

When speaking of the world's curse, tobacco must not be forgotten. In 1841, when the population of Great Britain was twenty-six million, twenty-three million pounds of tobacco were used. In 1887, with a population of thirty-seven million, fifty-three million pounds were used.

INTEMPERANCE IN OTHER COUNTRIES.

It is estimated that for every missionary who goes to Africa, seventy-five thousand gallons of liquor are sent to that country.

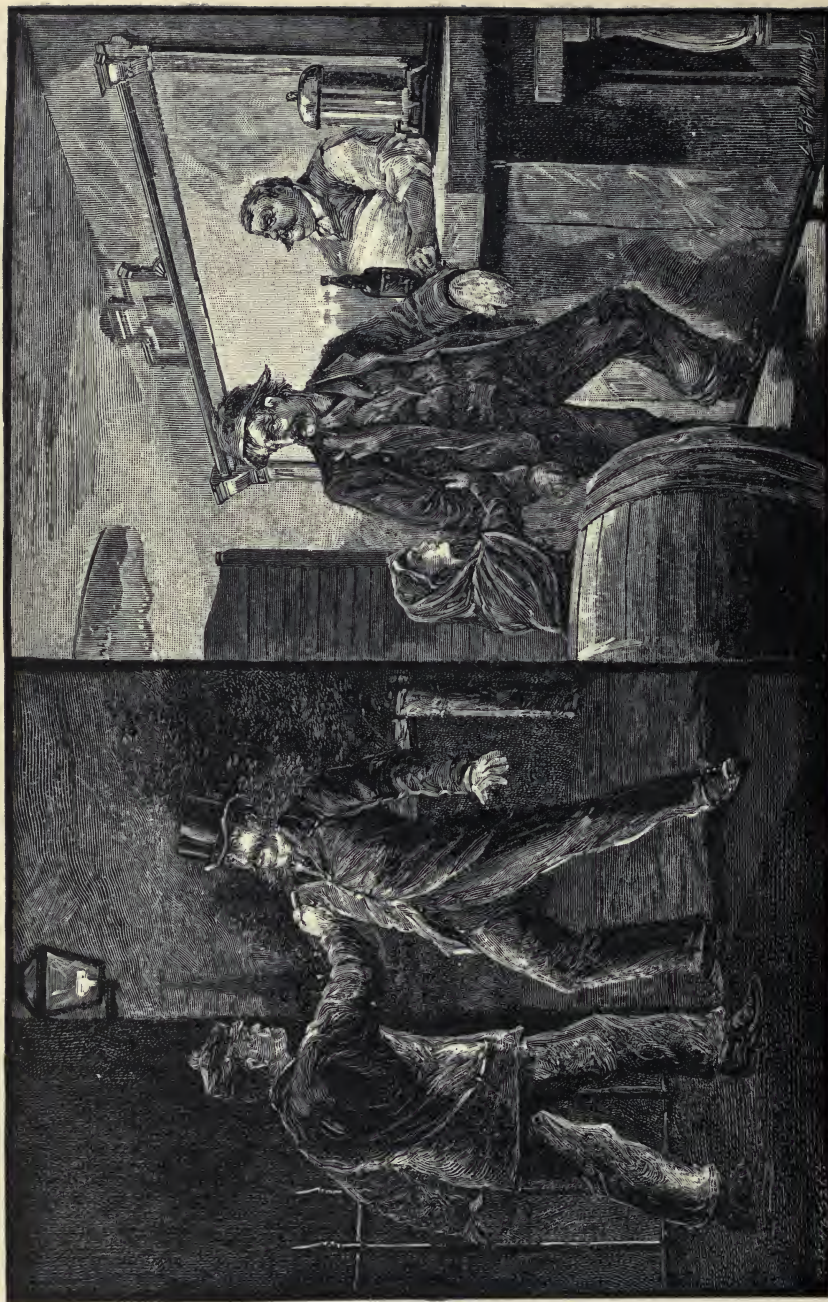
Wm. Hewitt, speaking of the "Revenues of Russia," attributed the wide-spread intemperance to the influence of the government. "The tax on brandy forms the most important item in the revenue of Russia; it amounts to more than fifty millions of rubles."

A writer in the *Nation* (New York City) says: "In Belgium the consumption of alcohol since 1840 has increased from eighteen to forty-three millions of francs, and in the industrial counties there is one dram-shop for every six or seven persons. Thus in Belgium the working classes spend between fifty and sixty millions of francs for alcohol."

"The Work-a-Day World," of France, draws the following alarming picture of the French industrial centers: "Drunkenness is the beginning and ending of life in the great French industrial centers. Against this vice what can the salaries of women and children do? The woman's labors help the drunken husband on the road to ruin. The child is born with disease in his bones, and with evil example before him. There are manufacturing towns (Lille, for instance) where the women have followed the example of the men, and have added drunkenness to their other vices. It is estimated that at Lille, twenty-five out of every one hundred men, and twelve out of every one hundred women, are confirmed drunkards."

A recent Swiss document states: "In little less than nine months, from April 12 to December 31, 1876, there were 349 arrests in the city of Geneva of individuals found in a state of intoxication on the public streets, and carried to the police station: and from January 1 to October 2, 1877, there were 610 arrests of the same character. The reports of the cantonal hospital from 1865 to 1873 indicate 224 cases of delirium tremens, 402 of chronic alcoholism. From 1874 to 1876 there were 26 cases of alcoholic pneumonia, 114 of delirium tremens, 52 of chronic alcoholism, 11 of absintheism, and 4 of 'vermouthism' — 207 in three years, or 67 a year, not including some cases of drunkenness."

Mr. Labaree, a missionary in Persia, writes: "If I had any sentiments favorable to the use of wine when I left America, my observations during the seven years I have resided in this paradise of vineyards have convinced me that the principle of total abstinence is the only safeguard against the great social and religious evils that flow from the practice of wine-drinking. . . . There is scarcely a community to be found where the blighting influences of intemperance are not seen in families distressed and ruined, property squandered, character destroyed, and lives lost."



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UNLICENSED. — "MONEY OR YOUR LIFE."

THE TWO ROBBERS.

LICENSED. — "MONEY AND YOUR LIFE."

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From the "Encyclopedia Britannica," we learn that while Germany (including Alsace-Lorraine) made 1,000,000,000 gallons of wine and 857,000,000 gallons of beer, in the same year the Prussian provinces east of the Elbe, including Mecklenburg and Saxony, with a population of 19,000,000, produced 72,000,000 gallons of spirits; and the rest of Germany, with 24,000,000 people, produced 25,000,000 gallons. Of these spirits no appreciable quantity was exported. Here is a total average of 20 gallons of beer and $2\frac{1}{3}$ gallons of spirits *per capita*.

While it is true that great good has been accomplished by thousands of noble workers in the ranks of the National Woman's Christian Temperance Union, the Young Men's Christian Association, the Good Templars, the American Health and Temperance Association, and other organizations laboring to protect the innocent and uplift the fallen; yet the statistics here given show that much remains to be accomplished. The most direct and deadly blow that can be given this monster evil is to PROHIBIT instead of *license* its existence.



SONG OF THE RYE.


 WAS made to be eaten,
 And not to be drank;
 To be threshed in a barn,
 Not soaked in a tank.
 I come as a blessing
 When put through a mill;
 As a blight and a curse
 When run through a still.

Make me up into loaves,
 And your children are fed;
 But if into drink,
 I'll starve them instead.
 In bread I'm a servant,
 The eater shall rule;
 In drink I am master,
 The drinker a fool.





The Gospel in the Old Testament.



N what condition did the sin of Adam place the human family?

“Wherefore, as by one man sin entered into the world, and death by sin :
and so *death passed upon all men*, for that all have sinned.” Rom.
5 : 12.

2. How does the offer of salvation come to all?

“Therefore as by the offense of one judgment came upon all men to condemnation : *even so by the righteousness of one* the free gift came upon all men unto justification of life.” Verse 18.

3. Is there any other way to obtain salvation?

“*Neither is there salvation in any other* ; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4 : 12

4. Through what are men saved?

“For *by grace are ye saved through faith* ; and that not of yourselves : it is the gift of God.” Eph. 2 : 8.

5. By what were the patriarchs to receive the promises of God?

“Therefore *it is of faith*, that it might be by grace ; to the end the promise might be sure to all the seed.” Rom. 4 : 16.

6. What did the prophets teach concerning justification through faith?

“*The just shall live by his faith.*” Hab. 2 : 4.

7. Through whom did the prophets teach should come the remission of sins?

“*To him* [Jesus of Nazareth, verse 38] *give all the prophets witness*, that through his name whosoever believeth in him shall receive remission of sins.” Acts 10 : 43.

8. Did Abraham possess this faith?

"Abraham *believed God*, and it was counted unto him for righteousness." Rom. 4:3. "Your father *Abraham rejoiced to see my day*: and he saw it, and was glad." John 8:56.

9. How did Abraham have a view of Christ's day?

"And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*." Gal. 3:8. *Gospel*. — "Glad tidings; especially the good news concerning Christ and his salvation" — Webster.

10. Whose children are all that believe?

"Know ye therefore that they which are of faith, *the same are the children of Abraham*." Verse 7.

11. What did faith in Christ enable Moses to do?

"By faith Moses, when he was come to years, refused to be called the son of haraah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; *esteeming the reproach of Christ greater riches than the treasures in Egypt*." Heb. 11:24-26.

12. From what source did the children of Israel draw spiritual life?

"And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: *and that Rock was Christ*." I Cor. 10:2-4.

13. Where must the gospel hope have been learned, before the New Testament was written?

"For *had ye believed Moses, ye would have believed me; for he wrote of me*. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47.

14. Who inspired the Old Testament writers in their declarations?

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the *Spirit of Christ which was in them did signify*." I Peter 1:10, 11.

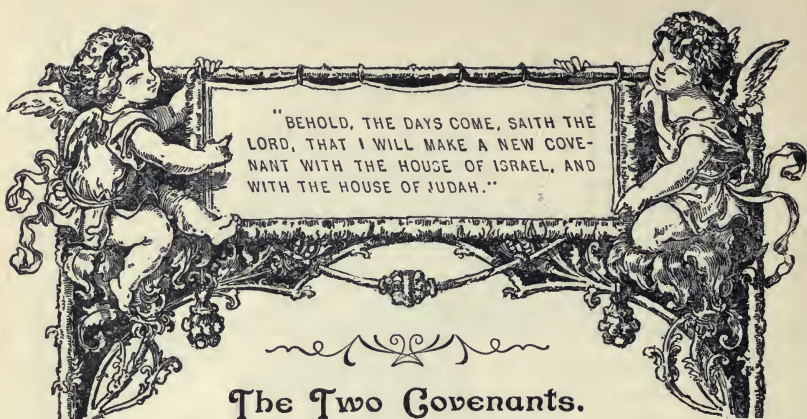
15. From what did Christ preach the gospel to his disciples when on the way to Emmaus?

"And *beginning at Moses and all the prophets*, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

16. Who is both author and finisher of the plan of salvation?

"Looking unto Jesus, the author and finisher of our faith." Heb. 12:2.





WHEN God was about to speak the law to Israel, of what did he tell Moses to remind them?

"Tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Ex. 19:3, 4.

2. What covenant did he propose to make with them?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Verses 5, 6.

3. What is a covenant?

"A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing; a contract."— *Webster*.

4. When Moses told the people what the Lord had proposed, what did they say?

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

5. In the covenant which the Lord proposed to make with Israel, what did he say that they were to do?

"Now therefore, if ye will obey my voice indeed, and keep my covenant." Verse 5, first part.

6. What was *his* covenant which they were to keep as their part of the mutual agreement or covenant between him and them?

"And he declared unto you his covenant, which he commanded you to perform, even *ten commandments*; and he wrote them upon two tables of stone." Deut. 4:12, 13.

7. What relation did the ten commandments bear to the covenant made between God and the children of Israel?

As seen by the last text quoted, the ten commandments were the "covenant" to which the Lord referred, when in proposing a covenant with Israel, he said, "If ye will obey my voice indeed, and keep *my* covenant," etc. Ex. 19:5. The ten commandments were termed God's covenant before the covenant was made with Israel. They were *not an agreement* made, but something which God *commanded them to perform*, and he promised them something, provided they would keep them. Thus the ten commandments—God's covenant—became the *basis* of the covenant made between him and Israel. The ten commandments, in all their details, are "all these words," *concerning which* the covenant was made. See Ex. 24:8.

8. After God had spoken his law (the "covenant which he commanded," Ex. 20:3-17), did he continue speaking to the people?

"And *he added no more*. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22, last part.

9. What was the nature of the instruction afterward given to Moses (Ex. 20:22 to close of Ex. 23)?

It was a practical application or explanation of the ten commandments, so that the people might be able better to understand what was involved in the keeping of them. The reference to the altar—how it should be built, and how approached—in Ex. 20:24-26, simply shows the care that God would have taken in his worship. In Ex. 23:14-19 we have other commandments also concerning worship.

10. When Moses came and told the people all the words of the Lord, and they promised to be obedient (Ex. 24:3), what did Moses then do, that there might be no misunderstanding?

"And Moses *wrote all the words of the Lord*, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. . . . And he took the book of the covenant, and *read in the audience of the people*." Ex. 24:4, 7.

11. When the people had again heard the words of the Lord, and again promised obedience (verse 7), what was done to ratify the covenant which had thus been made?

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:8. "And *sprinkled both the book and all the people*, Saying, This is the blood of the testament which God hath enjoined unto you." Heb. 9:19, 20.

NOTE.—We have here the complete account of the making of the first covenant. It consisted of a promise of obedience to the ten commandments, on the part of the children of Israel, and the statement by the Lord of what he would do for them provided they obeyed his voice.

12. Is the covenant made at Sinai the only covenant which God made with Israel?

"Behold, the days come, saith the Lord, that *I will make a new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord." Jer. 31:31, 32.

13. What comparison does God make between the two covenants?

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of *a better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:6, 7.

14. In what respect was the first covenant faulty?

It must have been faulty in the very particulars wherein the second was better, namely, in the promises, as seen by last part of verse 6: "He [Christ] is the mediator of a better covenant, which was established upon *better promises*."

15. What are the promises of the new covenant?

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put my laws into their mind, and write them in their hearts*: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:10, 11. "For *I will forgive their iniquity*, and I will remember their sin no more." Jer. 31:34, last part.

16. Are these promises stated in the order of their fulfillment?

It is evident that in Jer. 31:33, 34, where the promises of the new covenant are more fully stated than in Heb. 8:10, 11, those promises are not stated in the regular order of their fulfillment; because forgiveness of sins is mentioned last, whereas it must necessarily precede the writing of the law in the heart. The order is as follows: Forgiveness of sins; putting the law in the inward parts, and writing it in the heart; remembering sin no more, or blotting out of sin; and translating the people to the heavenly Jerusalem, where all shall see and know the Lord. See Isa. 54:11-13; Rev. 21:2-4.

17. In the first covenant, to what was Israel's promise really equivalent?

In the first covenant the people promised to keep all the commandments of God, so as to be worthy of a place in his kingdom. This was a virtual promise to make themselves righteous; for God did not promise to help them. But says Christ, "Without me ye can do nothing." John 15:5. And the prophet says, "All *our* righteousnesses are as filthy rags." Isa. 64:6. The only perfect righteousness is God's righteousness, and that can be obtained only through faith in Christ. See Rom. 3:20-26. The only righteousness that will insure us an entrance into the kingdom of God, is "the righteousness which is of God by faith." Phil. 3:9. Of those who shall

inherit the kingdom of God, the Lord says, "Their righteousness is of me" (Isa. 54 : 17) ; and the prophet says of Christ, when he has taken his place as king over all the true Israel, "This is his name whereby he shall be called, the Lord our Righteousness." Jer. 23 : 6.

18. Yet what must be done in order to have eternal life ?

"If thou wilt enter into life, keep the commandments." Matt. 19 : 17, last part.
See also Rev. 22 : 14.

19. Then how could ancient Israel have any chance for eternal life ?

"How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is the mediator of the new testament, that *by means of death, for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance." Heb. 9 : 14, 15.

NOTE. — The fact that Christ, as mediator of the second covenant, died for the remission of the transgressions that were under the first covenant, shows that there was no forgiveness *by virtue* of that first covenant.

20. How alone can the good works required by the law be manifested in the lives of men

See John 15 : 4, 5 ; Phil. 2 : 13 ; Eph. 2 : 10 ; Heb. 13 : 20, 21 ; 1 Cor. 15 : 10 ; Gal. 2 : 20.

21. In order to have God make us "perfect in every good work to do his will," what must be our position ?

"Submit yourselves therefore to God. Resist the Devil, and he will flee from you." James 4 : 7. "Neither yield ye your members as instruments of unrighteousness unto sin : but *yield yourselves unto God*, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6 : 13.

22. What is said of the law in the second, or new covenant ?

"I [the Lord] will put my law in their inward parts, and write it in their hearts." Jer. 31 : 33.

23. Since no such promise was made in the old covenant (see Ex. 19 : 5-8 ; 24 : 3-7), were not the promises of the new covenant much "better" than those of the old

24. When and how was the second covenant ratified ?

By the death of Christ : "And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9 : 27, first part. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth." Heb. 9 : 16, 17.

25. Then how could the Israelites, or any people before the first advent, derive any benefit from it?

By faith in the promised Redeemer. See Heb. 6:13, 16-20; Rom. 4:17.

26. How and in whom was the covenant with Abraham confirmed?

In Christ. See Heb. 6:13, 16-20; Gal. 3:17.

27. Is there anything in the second covenant that was not in the Abrahamic covenant?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. See also verses 6-9.

NOTE. — None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai is called "the first covenant," it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17), and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant, that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises, only by being children of Abraham. To be Christ's is the same as to be children of Abraham (Gal. 3:29); all who are of faith are the children of Abraham, and share in his blessing (Gal. 3:7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement, were after that of the covenant made at Sinai. More than this, it was the second covenant made *with the Jewish people*. The one from Sinai was the *first* made with that nation.

28. Then why was the covenant made at Sinai?

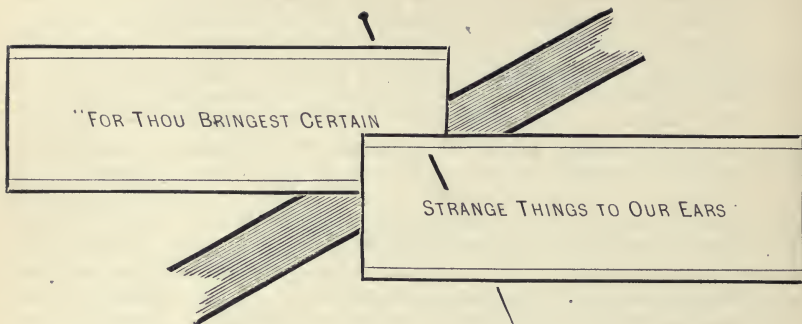
The Lord was just giving his law. The promise of the Israelites to keep it perfectly, and their failure, brought them face to face with the consequences of violating the law of God. The consciousness of guilt, and a sense of its consequences, would be much more forcibly impressed upon their minds than if they had not made the promise which they did. And being thus brought face to face with their sin, and realizing its full enormity, they would be driven to the only source of help, ample provision for which had been made in the covenant with their father Abraham. Thus it might be said that the first covenant was made in order to bring the second covenant (all the terms of which were the Abrahamic covenant) into bolder relief, and to secure its acceptance by the people.

When it is demonstrated that the first covenant—the Sinaitic covenant—contained no provisions for pardon of sins, some will at once say, “But they *did* have pardon under that covenant.” The trouble arises from a confusion of terms. It is not denied that *under* the old covenant, *i. e.*, during the time when it was specially in force, there was pardon of sins, but that pardon was not offered *in* the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God’s covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it; the covenant at Sinai was made for the purpose of making the people see the necessity of accepting the gospel.

Hebrews 9:1 is a text that hinders many from seeing that all God’s blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; “for it is not possible that the blood of bulls and of goats should take away sins.” Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9:15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

Moreover, those “ordinances of divine service” formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the mediator of the new covenant.

In brief, then, God’s plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then the acceptance of Christ’s gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ.



Lost Time.

ON what day of the week did Christ rise from the dead ?

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.” Mark 16 : 9.

2. What is the principal reason given for the observance of Sunday ?

That it is the day on which Christ rose from the dead.

3. Sunday being the first day of the week (see Webster's definition of “Sunday”), what day comes just before it ?

“In the end of the *Sabbath*, as it began to dawn toward the first day of the week.” Matt. 28 : 1.

4. Was the Sabbath a well-known institution in the days of Christ ?

“And he came to Nazareth, where he had been brought up : and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.” Luke 4 : 16.

NOTE. — Christ said that he was Lord of the Sabbath. Mark 2 : 28. As such, he knew which day of the week was the Sabbath ; and had the Jews at that time lost the day, he would have informed them. But instead of saying anything of that kind, he observed the same day they did, and said it was lawful (according to the law) to do well on that day. Matt. 12 : 12.

5. Was the Sabbath which Jesus and the Jews observed the same as that given on Sinai ?

“And they returned, and prepared spices and ointments ; and rested *the Sabbath day according to the commandment.*” Luke 23 : 56.

6. What day was there commanded to be kept ?

“But the *seventh day* is Sabbath of the Lord thy God.” Ex. 20 : 10.

7. For what reason was the seventh day commanded to be observed ?

“For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day ; *wherefore the Lord blessed the Sabbath day, and hallowed it.*” Ex. 20 : 11 ; Gen. 2 : 1-3.

NOTE. — “Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors : ‘The septenary arrangement of the days,’ says Scaliger, ‘was in use among the Orientals from the remotest antiquity.’ ‘We have reason to believe,’ observes President De Gouguet, ‘that the institution of that short period of seven days, called a week, was the first step taken by mankind [in harmony with the plan of Jehovah] in dividing and measuring their time. We find, from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America.’ According to Laplace, ‘the week is perhaps the most ancient and incontestable monument of human knowledge.’ It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week.” — *Gilfillan on the Sabbath*, pp. 364, 365.

8. Did the children of Israel observe the Sabbath after leaving Egypt, before it was spoken on Sinai ?

“And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man.” “And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day ; for to-day is a Sabbath unto the Lord : to-day ye shall not find it in the field. Six days ye shall gather it ; *but on the seventh day, which is the Sabbath, in it there shall be none.*” Ex. 16 : 22, 24-26.

NOTE. — The manna commenced to fall more than a month before the law was spoken on Sinai. The Sabbath was known and observed even then ; and when God withheld the manna on the day he designated as the Sabbath, it was the same day of which Israel before had a knowledge.

9. What was to happen to the Jewish nation after the destruction of Jerusalem ?

“And when ye shall see Jerusalem compassed with armies, then know that the *desolation thereof is nigh.*” “And they shall fall by the edge of the sword, and shall be *led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles,* until the times of the Gentiles be fulfilled.” Luke 21 : 20, 24.

10. Scattered as they are in all lands and under varied circumstances, what day are they all united in observing as the Sabbath ?

The Sabbath of the Jews, or Saturday. See Webster, on “Sabbath.”

NOTE. — “There is no century in authentic history not covered by Jewish tradition. Hence, one might just as well argue that Sunday is not the first day of the week or the third after the crucifixion, or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of the days, when the Sabbath was so holy to them.

Anybody arguing against a fact of perception or tradition (this is the rule), has to prove it, viz., that the said perception or tradition is false. In this case, he who maintains it must prove when and where the Jews forgot the order of the days, or computation of time.

"The Jews, having no names of days, called them 1st, 2d, etc., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in another locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A. C., the body, called first, 'The Great Synagogue,' and afterward, 'The Sanhedrim,' existed in Jerusalem; and then to 300 A. C., at Jamania, Ushah, or Tiberias. This body announced annually, in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylonian academy, from 200 to 1000 A. C. again in regular succession. When could they have forgotten the Sabbath? Those persons maintain an absurdity." — *Isaac M. Wise, Jewish Rabbi, of Cincinnati, Ohio.*

11. How did the change from Old Style to New Style affect the Sabbath? — In no way whatever.

"Many have rested their objection on the change from Old to New Style; but they have not done it understandingly. No loss of time occurred *in any respect* by the change of style. The facts in brief are these: The Julian year was found to be too long, and the seasons were becoming disarranged. A new calendar was adopted in 1582, and the year was thrown back by calling the fifth day of October, as it was then reckoned, the fifteenth. But as the day of the month has no necessary connection with the day of the week, no change was made in the week. This is proved by the fact that the New Style was adopted in Rome 169 years before it was adopted in England, but the two nations were, in the meantime, in agreement on the days of the week. It is further proved by the fact that Russia never adopted the New Style, but still reckons by the Old, and yet she agrees with the other nations on the reckoning of the days of the week." — *J. H. Waggoner, in Lost Time.*

12. What does the science of astronomy teach regarding the impossibility of loss of time?

It shows that if time had been lost, it would be impossible to calculate beforehand the exact movements of the heavenly bodies.

NOTES. — "Back computations of eclipses of the sun give the year right. Since Ptolemæus [about 500 B. C.] there cannot be one day lost, because his equinoctiums and those composed now back to that time agree. A change or loss of one minute would be found out in this way." — *Dr. F. Kampf, Astronomer of the U. S. Corps of Engineers, in 1873.*

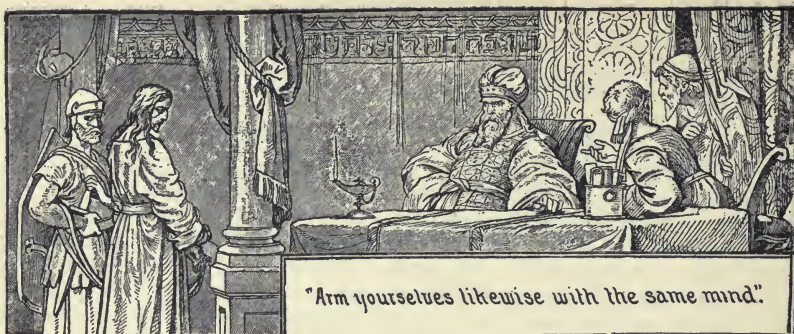
Showing the accuracy with which time is marked by the heavenly bodies, S. C. Robinson, in *The Christian*, relates the following interesting experience: "Once as I entered the observatory at Harvard College, at the close of day, a friend who had led me there asked if I might be shown the new instrument that had just been introduced. The Professor replied courteously, 'Yes; I think there may be time enough yet for him to see a star, if you will find one.' My companion 'found one' by looking in a worn book of astro-

nomical tables lying on the desk, and replied quietly, 'There is one at 5 : 20.' So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eye-piece, lay the enthusiastic Professor. While my friend stood by, with what seemed a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness ; we had been waiting for the star. One was the word 'there,' spoken by the Professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant, the same particle of the instant ; they were positively simultaneous. But the man who spoke the word could not see the clock ; he was looking at the star that came swinging along till it touched the spider-web line in his instrument : and the other man who struck the hammer stroke could not see the star ; he was looking at the second hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone ; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he bade it ages ago.

"Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber in the tube. But afterward I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations 1,000 years old. And God's fidelity to the covenant of nature, here now almost 3,000 years after David had made the nineteenth Psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as the patient clock reached the second needed for the truth of the ancient prediction. Need I say that these two professors almost wondered—so used to such things were they—at the awe-struck devotion, the hushed reverence with which I left the room ?"

Hill's Scientific or Perpetual Calendar shows the day of the week of any given date, in both Old and New Style, for twenty centuries after Christ. It gives the following in its explanation of the method of ascertaining the day by both styles : "For instance, Washington was born Feb. 11, Old Style, or Feb. 22, New Stylè, 1732. It being a leap year, the Dominical letter for February Old Style was B, and for New Style it was F. The table being entered with the former letter shows the 11th to be Friday, and being entered with the latter, shows the 22d to be on the same day of the week." No one should be so ignorant as to stumble over a fact so plain as this. The days of the week cannot be lost.





The Grace of Humility.

HOW does God look upon pride?
 “The fear of the Lord is to hate evil: *pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*” Prov. 8 : 13.

2. How does pride in the heart operate on the possessor?

“The pride of thine heart *hath deceived thee*, thou that dwellest in the clefts of the rock, whose habitation is high : that saith in his heart, Who shall bring me down to the ground ?” Obadiah 3.

3. In what way were the proud Pharisees deceived?

“And he said unto them, *Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God.*” Luke 16 : 15.

4. What does the Saviour say of those who exalt themselves through their pride of heart?

“For whosoever exalteth himself *shall be abased ;* and he that humbleth himself shall be exalted.” Luke 14 : 11.

5. What did he say to those disciples of his whom he found disputing as to who should be greatest among them?

“And he sat down, and called the twelve, and saith unto them, *If any man desire to be first, the same shall be last of all, and servant of all.*” Mark 9 : 35.

6. In what way did he illustrate true humility to his disciples?

“And Jesus called a little child unto him, and set him in the midst of them, and said . . . Whosoever therefore *shall humble himself as this little child*, the same is greatest in the kingdom of heaven.” Matt. 18 : 2-4.

NOTES. — Humility is “freedom from pride and arrogance ; lowliness of mind ; a modest estimate of one’s own worth : a sense of one’s own unworthiness through imperfection and sinfulness.” “*Humility* consists in rating our *claims* low, in being willing to waive our rights, and take a lower place than might be our due. It does not require of us to underrate *ourselves*. The *humility* of our Saviour was perfect, and yet he had a true sense of his own greatness.”—*Webster*.

"*Humility* is like a tree, whose root, when it sets deepest in the earth, rises higher, and spreads fairer, and stands surer, and lasts longer, and every step of its descent is like a rib of iron."—*Bishop Taylor*.

7. Among all those who profess to love the Lord, toward whom will he favorably look?

"To this man will I look, even to *him that is poor and of a contrite spirit*, and trembleth at my word." Isa. 66 : 2.

8. With whom will the Lord dwell?

"I dwell in the high and holy place, with *him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57 : 15.

9. While thus honoring the humble, what course will he take with the proud?

"But he giveth more grace. Wherefore he saith, *God resisteth the proud*, but giveth grace unto the humble." James 4 : 6.

10. What will the Lord do for him who humbles himself?

"Humble yourselves therefore under the mighty hand of God, *that he may exalt you in due time*." 1 Peter 5 : 6.

11. In the time of man's final exaltation (1 Thess. 4 : 16, 17) what will befall the proud and lofty?

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; *and he shall be brought low*." Isa. 2 : 12.

12. Who alone will then be exalted?

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and *the Lord alone shall be exalted in that day*." Verse 17.





Importance of Prayer.

WHAT is the Scripture injunction in regard to prayer ?
 “I will therefore that *men pray everywhere*, lifting up holy hands, without wrath and doubting.” 1 Tim. 2 : 8.

2. What is the promise to those who ask and seek for the things they need ?

“*Every one that asketh receiveth ; and he that seeketh findeth ;* and to him that knocketh it shall be opened.” Matt. 7 : 8.

3. How does the Saviour illustrate the willingness of heaven to grant favors to those who ask ?

“If ye, then, being evil, know how to give good gifts unto your children, *how much more shall your Father* which is in heaven give good things to them that ask him ?” Verse 11.

4. Why is it necessary to ask God for all these things ?

“*Every good gift and every perfect gift is from above*, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1 : 17.

NOTE. — From this text some may be led to question the utility of prayer, if the Father does not change. “Why, then,” one may ask, “try to change his mind by our prayers ?” It is true that praying to God does not change his mind in the least ; that is not the design of prayer. It is the petitioner who is to be benefited by his prayer. God is ever ready to bestow on his children the blessings they need. His sending Christ to die for the world without any request from man, shows his willingness to help. He also says that he is not willing that any should perish. 2 Peter 3 : 9. Now, when any one feels his need of help to that extent that he is willing to acknowledge his sins, and his lost condition without God, then the Lord lets that individual have the blessing that had hung over him all his life, and that God was not only willing but anxious to give him. God’s mind is not, therefore, changed in the least ; but the petitioner must be changed, otherwise the bestowal of blessings would serve to keep him away from God, and defeat the very object had in view in sending Christ to die for the world. The object, then, of prayer, is to cause the sinner to realize his needs, and to feel that he must perish unless they are supplied. This could not be so if one had all he needed without asking.

5. Through what means are these gifts received?

"*Every one that asketh receiveth.*" Matt. 7 : 8. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven *give good things to them that ask him.*" Verse 11. "*Whatsoever ye shall ask the Father in my name, he will give it you.*" John 16 : 23. "Ask, and ye shall receive, that your joy may be full." Verse 24.

6. How should we pray to God?

"*I will pray with the spirit,* and I will pray with the understanding also." 1 Cor. 14 : 15. This supposes meditation and examination of one's life.

7. With what should the prayers of a suppliant be mingled?

"Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. 4 : 6.

8. Should certain forms be repeated in public for the purpose of being heard by men?

"But when ye pray, *use not vain repetitions, as the heathen do;* for they think that they shall be heard for their much speaking." Matt. 6 : 7. Rather, let him feel the need of the hour, and in fitting words plead earnestly for help.

9. What must necessarily prompt our petitions, in order to please God?

"*But without faith it is impossible to please him;* for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11 : 6.

10. How strong must this faith be?

"Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them,* and ye shall have them." Mark 11 : 24. That is, when one prays for that which he needs, he should trust God so implicitly that he has no doubt his petition *has been*, in effect, answered; and therefore he will have no more anxiety over the matter, but trust it wholly with God, as a case committed to him.

11. When praying for forgiveness, how should we feel toward those who have in any way injured us?

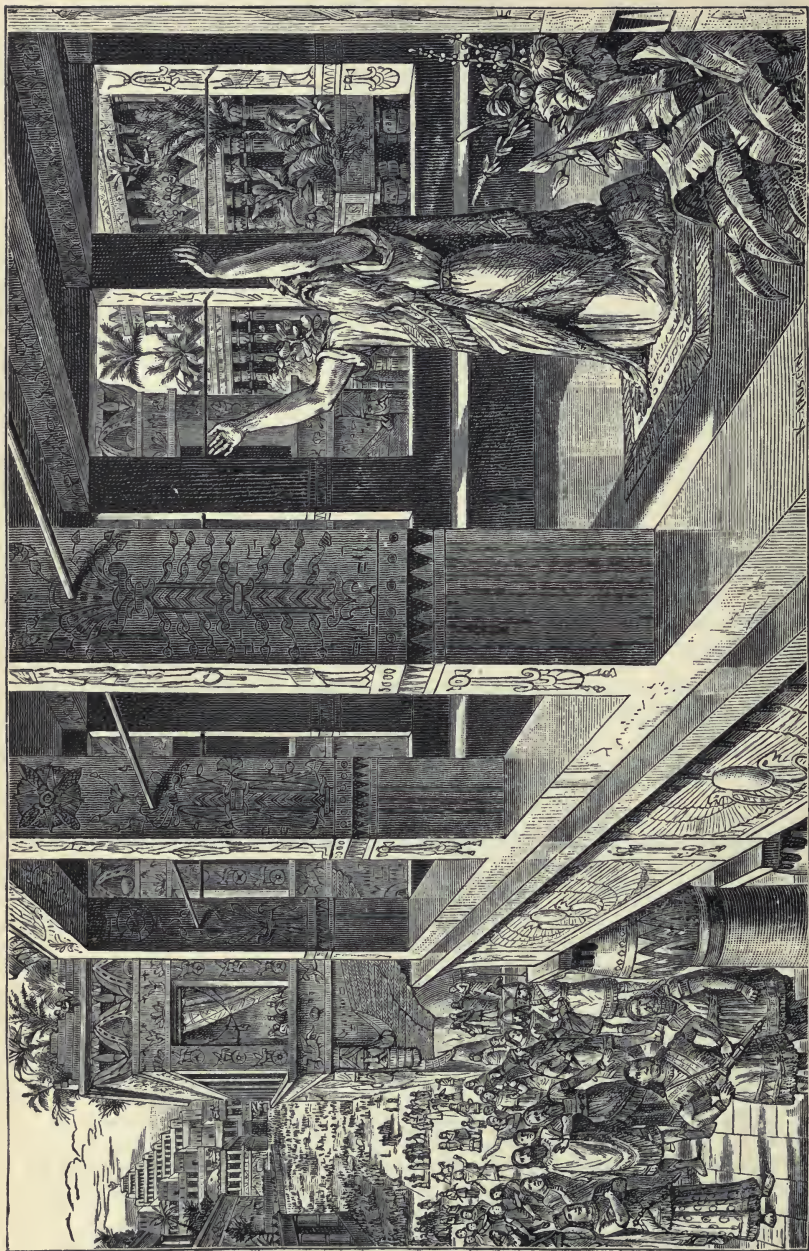
"And when ye stand praying, *forgive if ye have aught against any;* that your Father also which is in heaven may forgive you your trespasses." Verse 25.

12. What will result if this injunction is not carried out?

"But *if ye do not forgive,* neither will your Father which is in heaven forgive your trespasses." Verse 26.

13. How should we do when in affliction?

"Is any among you afflicted? let him pray." James 5 : 13.



14. Should we pray in secret?

"But thou, when thou prayest, *enter into thy closet*, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

15. To what places did our Saviour retire for secret devotion?

"And when he had sent the multitudes away, *he went up into a mountain apart to pray*: and when the evening was come, he was there alone." Matt. 14:23.

16. But if it should happen that we were thrown into the presence of those who ridicule prayer, or were forbidden to pray, should we give up our customary devotion?

"Now when Daniel knew that the writing was signed, he went into his house; and *his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day*, and prayed, and gave thanks before his God, *as he did aforetime*." Dan. 6:10.

17. What is said of Cornelius and his family?

"A devout man, and one that *feared God with all his house*, which gave much alms to the people, and prayed to God alway." Acts 10:2.

18. Did the apostolic believers have gatherings for prayer?

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where *many were gathered together praying*." Acts 12:12.

19. How often does the apostle exhort the church to pray?

"*Praying always* with all prayer and supplication in the Spirit." Eph. 6:18.

20. How does he express himself on this point elsewhere?

"Pray without ceasing." 1 Thess. 5:17.

21. In the parable of the importunate widow, what reason did the judge give for finally heeding her petition?

"Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, *lest by her continual coming she weary me*." Luke 18:4, 5.

22. How does the Saviour apply the parable?

"And the Lord said, Hear what the unjust judge saith. And *shall not God avenge his own elect, which cry day and night unto him*, though he bear long with them?" Verses 6, 7.

NOTE. — The force of the parable is seen in this: Here was a judge who feared neither God nor man, but would do the widow justice simply to preserve his own peace. Now if this petition could be gained, by constant effort, from one who had no love of justice, but did it for the sake of his own convenience, how much more will God, who is infinite in all his attributes, a lover of justice, and one who pleads the cause of the widow (Ps. 68:5), do justice to those who cry incessantly to him?

23. What does the Saviour conclude in answer to his own question on this point?

“I tell you that he will avenge them speedily.” Luke 18 : 8, first part.

24. What question does the Saviour immediately ask?

“Nevertheless, when the Son of man cometh, shall he find faith on the earth?”
Verse 8, latter part.

25. For what purpose was the parable employed?

“And he spake a parable unto them *to this end, that men ought always to pray, and not to faint.*” Verse 1.



PRAYER is the soul's sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer the sublimest strains that reach
The Majesty on high.

JAMES MONTGOMERY





Saving Faith.

GIVE the Bible definition of faith.

“Now faith is the substance [margin, *ground, or confidence*] of things hoped for, the evidence of things not seen.” Heb. 11 : 1.

NOTE. — “Faith cometh by hearing, and hearing by the word of God.” Rom. 10 : 17. By hearing or reading the word of God, the sinner receives evidence by which, with the assistance of the Holy Spirit, he believes in the promises of God. Having this, he is enabled to go to God believing that he does exist, and that he will hear the cry of the penitent. But after coming to God and confessing his sins, with a petition for pardon in the name of Jesus Christ, the sinner may then *know* that his sins are forgiven, simply upon the evidence of his own faith in the promises, regardless of surrounding circumstances.

2. When coming to God, how much must we believe concerning him ?

“But without faith it is impossible to please him ; for he that cometh to God must *believe that he is, and that he is a rewarder of them that diligently seek him.*” Heb. 11 : 6.

3. How may we know that God exists ?

“The heavens declare the glory of God ; and *the firmament sheweth his handiwork.*” Ps. 19 : 1 ; Rom. 1 : 19, 20.

4. How may we have faith in him ?

"So then faith cometh by hearing, and hearing *by the word of God.*" Rom. 10 : 17.

NOTE. — Our faith in what God will do for us must be circumscribed by what we learn from God's word concerning that point. No one can confidently look for that which God has never promised. To expect that God will do that which is desired is only presumption, unless a promise has been given to that effect. Faith is distinct from presumption. To have abiding confidence in the promise of God is faith ; but presumption may rest entirely on feeling, or desire. Feeling cannot therefore be relied on in the matter of faith. Faith is a pure belief *of*, and a confiding trust *in*, the promises of God, even though one's feelings do not assent to it. This perfect trust enables one to surmount difficulties under the most trying circumstances, even when the feelings are nearly crushed. Among many notable cases, that of Abraham in offering up Isaac at God's command, may be cited as one wherein his faith called him to do contrary to what his feelings would dictate.

5. Are the promises of God of any value to those who do not believe them ?

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*" Jude 5 ; Heb. 3 : 14.

6. In whom must we believe in order to be saved ?

"For God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him should not perish*, but have everlasting life." John 3 : 16.

7. When we believe on the Son of God, what evidence do we have that our sins are forgiven ?

"He that believeth on the Son of God *hath the witness in himself* : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son." 1 John 5 : 10.

8. What is the nature of this witness ?

"*The Spirit itself beareth witness with our spirit*, that we are the children of God." Rom. 8 : 16.

9. When we have this witness, what does it do for us ?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5 : 1.

NOTE. — It is plain from these texts that the evidences of our acceptance with God do not *precede*, but *follow*, faith in the promises of God. No matter what our feelings are to start with, it is our duty, after fulfilling the conditions of acceptance, to believe that God has forgiven our past wrongs ; and though we may not have a happy feeling immediately, we should still trust that God has fulfilled his agreement.

10. Upon what conditions has God promised the forgiveness of sin ?

“But *if we walk in the light*, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” “*If we confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1 : 7, 9.

11. Does the Bible warrant one in believing that he receives what he asks for, before he is conscious of possessing it ?

“Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them*, and ye shall have them.” Mark 11 : 24.

NOTE. — If one were owing a debt, the obligation of which he could not meet, and should in his anxiety concerning it, receive from a trusted friend, a promise of the amount necessary to meet the obligation when it came due, the promise itself would bring peace of mind, even though no money were given him at the time of asking the favor. This is the principle on which one must learn to trust God, in order to have that peace that passeth all understanding. Phil. 4 : 6, 7.

12. How may one learn to develop patience in waiting on God ?

“My brethren, count it all joy when ye fall into divers temptations ; knowing this, that *the trying of your faith worketh patience*.” James 1 : 2, 3 ; 1 Peter 1 : 3-9.

13. When in affliction, what ought all to believe ?

“And *we know that all things work together for good* to them that love God.” Rom. 8 : 28.

14. What kind of faith is that which is unaccompanied with works ?

“For as the body without the spirit is dead, so *faith without works is dead also*.” James 2 : 26.

15. If one knows that he is constantly disobeying God, can he have real living faith ?

“Beloved, *if our heart condemn us not, then have we confidence toward God*. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” 1 John 3 : 21, 22.

16. How much may one hope to receive, who asks with a doubtful mind ?

“Let not that man think that he shall receive anything of the Lord.” James 1 : 7.

17. What was the cause of Peter's sinking after he had started to meet the Saviour on the stormy sea ?

“And immediately Jesus stretched forth his hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt ?*” Matt. 14 : 31.



18. What may one constantly have, by growing into the fullness of faith?

“Now the God of hope *fill you with all joy and peace* in believing, that ye may abound in hope, through the power of the Holy Ghost.” Rom. 15 : 13.

NOTE.—Faith may be strengthened by daily exercise. It is not some great thing, done once for all, that gives an individual faith; but an every-day, simple, child-like trust in God, and an implicit obedience to his word. Some make it a more difficult matter than God would have them, because they try to embrace too much at one time. They take on the burdens of to-morrow or next week, when the Lord only supplies strength for *to-day*. When to-morrow comes, grapple with its duties, but not until it does come. All should remember the precious promise, “As thy days, so shall thy strength be.” Deut. 33 : 25.

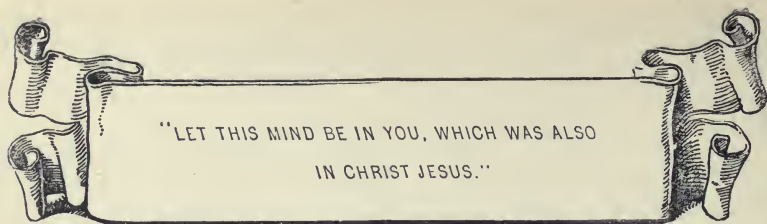


AWAY, my unbelieving fear!
 Fear shall in me no more have place:
 My Saviour doth not yet appear,
 He hides the brightness of his face;
 But shall I therefore let him go,
 And basely to the tempter yield?
 No, in the strength of Jesus, no;
 I never will give up my shield.

Although the vine its fruit deny,
 Although the olive yield no oil,
 The withering fig-trees droop and die,
 The fields elude the tiller's toil,
 The empty stall no herd afford,
 And perish all the bleating race;
 Yet I will triumph in the Lord,
 The God of my salvation praise.

Barren although my soul remain,
 And not one bud of grace appear
 No fruit of all my toil and pain,
 But sin and only sin is here;
 Although my gifts and comforts lost,
 My blooming hopes cut off I see,
 Yet will I in my Saviour trust,
 And glory that he died for me.

CHARLES WESLEY.



Bible Sanctification.

HAS God made known his will concerning the condition of his people?

"For this is the will of God, even your sanctification." 1 Thess. 4:3. *Sanctify*.—"To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites." *Sanctification*.—"The act of God's grace by which the affections of men are purified, or alienated from sin and the world and exalted to a supreme love to God."—*Webster*.

2. Can man accomplish this work for himself?

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for *without me ye can do nothing*." John 15:5.

3. Through what medium is this change wrought?

"And for their sakes I sanctify myself, that they also might be sanctified *through the truth*." John 17:19.

4. In order to enjoy sanctification, what attitude must one assume toward the truth?

"God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2:13.

5. But is a simple acknowledgment of God's requirements enough to secure this desirable boon?

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience* and sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

NOTE.—Though one cannot sanctify himself, yet it is certain that he must act some part in that work. He must connect with God, by believing his truth (word), and obeying it. The Spirit of God will then, through that truth, sanctify, or set apart, the individual for the service of God.

6. What change is necessary to make us branches of the Vine?

"Therefore if any man be in Christ, he is a *new creature*: old things are passed away; behold, *all things are become new*." 2 Cor. 5:17.

7. Then how much of the individual is affected by sanctification ?

“And the very God of peace *sanctify you wholly* ; and I pray God your *whole spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5 : 23.

8. Before we can enjoy this great honor, what must we have ?

“The fear of the Lord is the instruction of wisdom ; and *before honor is humility*.” Prov. 15 : 33. *Humility*. — “Lowliness of mind ; a modest estimate of one’s own worth ; a sense of one’s own unworthiness through imperfection and sinfulness.” — Webster.

9. When united to Christ, what is our duty ?

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Set your affection on things above*, not on things on the earth.” Col. 3 : 1, 2.

10. Besides humility, what other grace is necessary ?

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and *meekness*.” Eph. 4 : 1, 2.

11. In all things, what should be our mind ?

“Let this mind be in you, which was also in Christ Jesus.” Phil. 2 : 5.

12. Then what response can be sincerely made ?

“Not my will, but thine, be done.” Luke 22 : 42.

13. When in this attitude, what will God do for the petitioner ?

“God heareth not sinners ; but if any man be a worshiper of God, *and doeth his will, him he heareth*.” John 9 : 31.

14. In what words does the apostle express the same sentiment ?

“And whatsoever we ask, we receive of him, *because we keep his commandments*, and do those things that are pleasing in his sight.” 1 John 3 : 22. By comparing the last two texts, we conclude that doing God’s will is keeping his commandments.

15. What will the Lord do for those who love him sufficiently to keep his words ?

“If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and *make our abode with him*.” John 14 : 23.

16. In what condition are those in whom Christ dwells ?

“And if Christ be in you, *the body is dead* because of sin ; but *the Spirit is life* because of righteousness.” Rom. 8 : 10. “Comprehending holy principles and affections of heart, and conformity of life to the divine law.” — Webster. “All thy commandments are righteousness.” Ps. 119 : 172. “And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” Deut. 6 : 25.

17. How is this state of things brought about?

“And *be not conformed to this world*; but be ye transformed by the *renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. 12 : 2.

18. Then what will we be able to do?

“And whatsoever ye do *in word or deed*, do all in the name of the Lord Jesus.” Col. 3 : 17.

19. To what extent must our deeds be done with reference to God’s glory?

“Whether therefore ye *eat, or drink*, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10 : 31.

20. Why should we be so careful of our bodies?

“I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies a living sacrifice, holy, acceptable* unto God, which is your reasonable service.” Rom. 12 : 1.

21. How much must we give up to become a true disciple of Christ?

“So likewise, whosoever he be of you that *forsaketh not all that he hath*, he cannot be my disciple.” Luke 14 : 33.

22. After forsaking all of self, what must we accept, in order to learn of Christ?

“Take *my yoke* upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matt. 11 : 29.

23. How large a place in our affections should the love of Christ occupy?

“He that loveth *father or mother* more than me is not worthy of me; and he that loveth *son or daughter* more than me is not worthy of me.” Matt. 10 : 37.

24. If we thus follow Christ, what will be the result?

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.” John 15 : 20.

25. But will this persecution separate us from Christ or his love?

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom. 8 : 38, 39.

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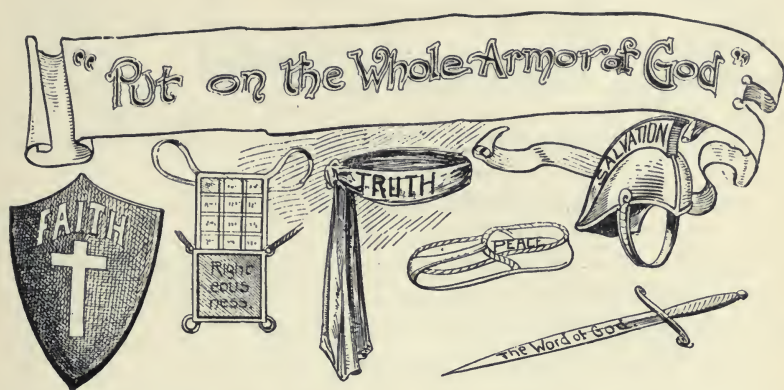
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The Christian ARMOR.

WHAT power makes war upon the remnant church, prior to the second advent?

“And the dragon [Satan. Verse 9] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12 : 17.

2. What reward is promised to the overcomer?

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” Rev. 2 : 7, 17, 26 ; 3 : 5, 21.

3. Through whom are we able to conquer?

“Nay, in all these things we are more than conquerors *through him that loved us.*” Rom. 8 : 37.

4. Who was the invisible leader of the army of Israel?

“Behold, there stood a man over against him with his sword drawn in his hand ; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries ? And he said, Nay ; *but as captain of the host of the Lord* am I now come.” Joshua 5 : 13, 14 ; 1 Cor. 10 : 1-4.

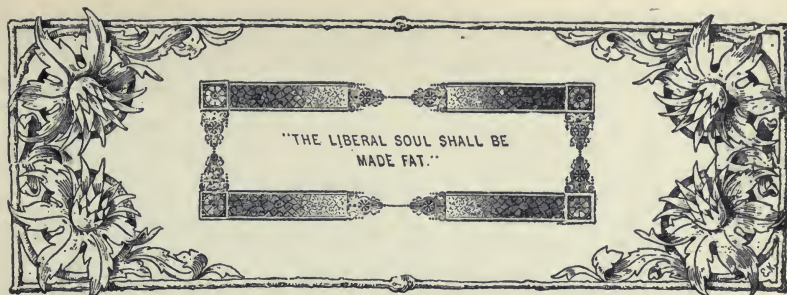
5. With what weapons is the Christian warfare conducted?

“For the weapons of our warfare are *not carnal, but mighty through God* to the pulling down of strongholds.” 2 Cor. 10 : 4.

6. What are these weapons able to conquer?

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought to the obedience of Christ.*” Verse 5.

7. What are we to put on?
 "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. 6 : 11.
8. What is included in the "wiles of the Devil" that one has to meet?
 "For we wrestle not against flesh and blood, but against *principalities*, against *powers*, against the *rulers of the darkness of this world*, against *spiritual wickedness* in high places." Verse 12.
9. What are the first essentials of the needed armor?
 "Stand therefore, having your *loins girt about with truth*, and having on the *breastplate of righteousness*." Verse 14.
10. What is the truth with which one's loins are to be girded?
 "Sanctify them through thy truth ; *thy word is truth*." John 17 : 17.
11. What is meant by having the loins girded?
 "Wherefore gird up *the loins of your mind*." 1 Peter 1 : 13.
12. What is the "righteousness" of which the breastplate is composed?
 "My tongue shall speak of thy word ; for *all thy commandments are righteousness*." Ps. 119 : 172.
13. With what are the feet to be shod?
 "And your feet shod with the *preparation of the gospel of peace*." Eph. 6 : 15 ; James 3 : 18.
14. What piece of armor is next mentioned as necessary?
 "Above all, taking *the shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6 : 16 ; 1 John 5 : 4 ; Heb. 11 : 6.
15. What is the last and crowning piece of armor to be put on?
 "And take the *helmet of salvation*." Eph. 6 : 17. Or, as stated in another place (1 Thess. 5 : 8), the helmet is the *hope* of salvation. The helmet was worn to protect the head. So the hope of salvation will preserve the courage and thus aid in protecting the spiritual life of the Christian pilgrim, when beset by the enemy of righteousness.
16. What sword is to be used by the soldier of Christ?
 "The sword of the Spirit, which is the word of God." Verse 17.
17. Will there be those in the remnant church who will risk their lives in the contest against the enemy?
 "And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death." Rev. 12 : 11.
18. Will this commandment-keeping company be victorious under Christ, their leader?
 "And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15 : 2.



Danger of Covetousness.

IN what way has the Lord spoken of covetousness?

“And he said unto them, *Take heed, and beware of covetousness*; for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12:15. *Covetous*. — “Inordinately desirous; excessively eager to obtain and possess; avaricious.” — *Webster*.

2. What showed this principle to be strong in the rich man who had already more than he knew how well to take care of?

“And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; *take thine ease, eat, drink, and be merry.*” Verses 18, 19.

3. But what did God say to him?

“But God said unto him, *Thou fool*, this night thy soul shall be required of thee; *then whose shall those things be, which thou hast provided?*” Verse 20.

4. What application of this parable did the Saviour make?

“So is he that layeth up treasure for himself, and is not rich toward God.” Verse 21.

5. What does the apostle call covetousness?

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness, which is idolatry.*” Col. 3:5.

6. What does he say the things here enumerated have brought upon mankind?

“For which things’ sake the *wrath of God* cometh on the children of disobedience.” Verse 6.

7. What did Judas’s covetousness lead him to do?

“And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.” Mark 14:10, 11.



8. How does the Lord regard the covetous man ?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom the Lord abhorreth.*" Ps. 10 : 3.

9. Then can God trust such men to bear responsibilities in his work ?

"Moreover thou shalt provide out of all the people able men, such as fear God, *men of truth, hating covetousness* ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens," Ex. 18 : 21 ; 1 Tim. 3 : 2, 3.

10. What is certain to follow the desire to be rich ?

"But they that will be rich fall into temptation and a snare, and into many *foolish and hurtful lusts, which drown men in destruction and perdition.*" 1 Tim. 6 : 9.

11. Will covetousness be one of the specially prevalent sins of the last days ?

"This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves, covetous, boasters, proud, blasphemers.*" 2 Tim. 3 : 1, 2.

12. What will these selfish ones be doing for themselves ?

"Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last days.*" James 5 : 3.

13. What admonition does the apostle give to the rich ?

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; *that they do good, that they be rich in good works, ready to distribute, willing to communicate.*" 1 Tim. 6 : 17, 18.

14. What does the Lord say of giving ?

"I have showed you these things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" Acts 20 : 35 ; Prov. 11 : 24, 25.

15. To whom does the money we have belong ?

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2 : 8.

16. Men are simply stewards of God's treasures. Luke 16 : 1-8. As such, what does the Lord admonish us to do ?

"And I say unto you, *Make to yourselves friends of the mammon of unrighteousness* ; that, when ye fail, they may receive you into everlasting habitations." Luke 16 : 9. "As every man hath received the gift, *even so minister the same one to another, as good stewards of the manifold grace of God.*" 1 Peter 4 : 10.

17. How does God regard the spirit of sacrifice ?

"I am full, having received of Epaphroditus the things which were sent from you, *an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.* But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4 : 18, 19.

18. Whom will Christ gather to himself when he comes ?

"He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me ; *those that have made a covenant with me by sacrifice.*" Ps. 50 : 4, 5.

19. Heaven gave its choicest Treasure to redeem us. 1 Peter 1 : 18
19. Will we not partake of the same spirit, if we are God's children ?

"And if children, then heirs ; heirs of God, and joint heirs with Christ ; *if so be that we suffer with him,* that we may be also glorified together." Rom. 8 : 17.



IS not the way to heavenly gain
Through earthly grief and loss ?
Rest must be won by toil and pain, —
The crown repays the cross.

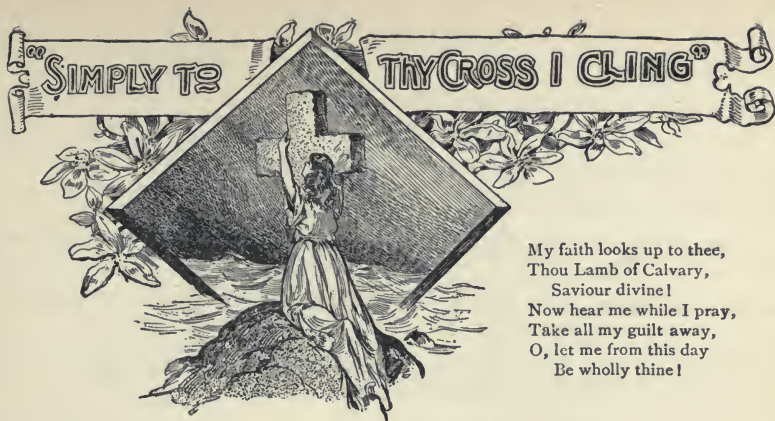
In tears and trials thou must sow,
To reap in joy and love ;
We cannot find our home below,
And hope for one above.

As woods, when shaken by the breeze,
Take deeper, firmer root ;
As winter's frost but makes the trees
Abound in summer fruit ;

So every Heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

HENRY F. LYTE





Justification by Faith.

ACCORDING to God's standard of judgment, how many can be justified?

"And enter not into judgment with thy servant; for in thy sight shall *no man living be justified.*" Ps. 143 : 2. *Justify.* — "To prove or show to be just, or conformable to law, right, justice, propriety, or duty; to defend or maintain; to vindicate as right; to warrant." "2. To pronounce free from guilt or blame; to absolve; to clear." — *Webster.*

2. How may one become justified?

"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53 : 11.

3. By *whom* and by *what* are men justified?

"For all have sinned, and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3 : 23, 24.

4. What can a righteous law do toward justifying the sinner?

"Therefore by the deeds of the law there shall *no flesh be justified in his sight;* for by the law is the knowledge of sin." Rom. 3 : 20.

5. Are there any righteous in the world?

"There is none righteous, no, not one." Verse 10.

6. Can the *unrighteous* be saved?

"Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. 6 : 9.

7. Through whose righteousness is remission of sins obtained?

"Being justified freely by his grace through the redemption that is in *Christ Jesus, whom God hath set forth* to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3 : 24, 25.

8. For what was Christ made sin ?

"For he hath made him to be sin for us, who knew no sin ; *that we might be made the righteousness of God in him.*" 2 Cor. 5 : 21.

9. Then what may we call the Saviour ?

And this is his name whereby he shall be called, *The Lord Our Righteousness.*" Jer. 23 : 6.

10. On what condition may we obtain this righteousness and justification ?

"To declare, I say, at this time his righteousness ; that he might be just, and the *justifier of him which believeth in Jesus.*" Rom. 3 : 26.

11. Who may obtain this imputed righteousness ?

"Even the *righteousness of God* which is by faith of Jesus Christ *unto all and upon all them that believe ;* for there is no difference." Verse 22.

12. Sin is the transgression of God's law (1 John 3 : 4), and by this law is the knowledge of sin. Rom. 3 : 20. Can one, while persisting in sin, expect justification ?

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is therefore Christ the minister of sin ? God forbid.*" Gal. 2 : 17.

13. In order to have one's sins forgiven, and his unrighteousness cleansed away, what is necessary ?

"*If we confess our sins,* he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

14. But suppose one hears a message from the Lord, and does not see any necessity of accepting it ; what does he try to do ?

"And the Pharisees also, who were covetous, *heard all these things : and they derided him.* And he said unto them, *Ye are they which justify yourselves before men ;* but God knoweth your hearts." Luke 16 : 14, 15.

15. What effect does faith in Christ have upon the law ?

"Do we then make void the law through faith ? God forbid : yea, *we establish the law.*" Rom. 3 : 31 ; 8 : 3, 4.

16. What is faith ?

"Now faith is the substance of things hoped for, *the evidence of things not seen.*" Heb. 11 : 1. In other words, faith is that which believes just what God says (though we may not *understand the reason* for it), and acts upon it, regardless of the *feelings* or *preferences*.

17. When one does this, and is in perfect accord with all of God's commandments, what may he then have ?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5 : 1.

18. In what way may we hold our justification and fellowship with God?

"But *if we walk in the light as he is in the light*, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1 : 7.

NOTE. — Not only is fellowship with our brethren here implied, but, as intimated in previous verses, with God and with Christ.

"There is evidently an allusion to verse 3, and as there fellowship with God the Father and his Son Jesus Christ is expressed, so here it lies in the background, but need not be supplied. De Wette's remark is most true; Christian communion is then only real, when it is communion with God." — *Dean Alford*.

19. How great will be the peace of mind enjoyed by those who have this experience?

And the peace of God, *which passeth all understanding*, shall keep your hearts and minds through Christ Jesus." Phil. 4 : 7.

20. What will be a prominent characteristic of those who wait for the return of their Lord from heaven?

"For yet a little while, and he that shall come will come, and will not tarry. *Now the just shall live by faith*; but if any man draw back, my soul shall have no pleasure in him." Heb. 10 : 37, 38.

21. What will accompany the faith of Jesus?

"Here is the patience of the saints : here are *they that keep the commandments of God*," Rev. 14 : 12.



LORD, I believe ; thy power I own ;
 Thy word I would obey ;
 I wander comfortless and lone,
 When from thy truth I stray.
 Lord, I believe ; but gloomy fears
 Sometimes bedim my sight ;
 I look to thee with prayers and tears,
 And cry for strength and light.
 Lord, I believe ; but oft, I know,
 My faith is cold and weak :
 My weakness strengthen, and bestow
 The confidence I seek.
 Lord, I believe ; and only thou
 Canst give my soul relief ;
 Lord, to thy truth my spirit bow ;
 "Help thou mine unbelief."

JOHN WREFOED.



D. 29

P. 29



Duties of Parents and Children.

WHAT duty does God require of children?

“Honor thy father and thy mother.” Ex. 20 : 12.

2. How are parents instructed to teach their children?

“And these words, which I command thee this day, shall be in thine heart ; and thou shalt *teach them diligently* unto thy children, *and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*” Deut. 6 : 6, 7.

3. How does God regard those parents who enforce obedience?

“For *I know him*, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; *that the Lord may bring upon Abraham that which he hath spoken of him.*” Gen. 18 : 19.

4. How should parents train their children?

“Train up a child in the way he should go ; and when he is old, he will not depart from it.” Prov. 22 : 6 ; Eph. 6 : 4.

5. What encouragement have parents to correct their children?

“Correct thy son, and he shall give thee rest ; yea, *he shall give delight unto thy soul.*” Prov. 29 : 17 ; 22 : 15.

6. What will result if correction is withheld?

“The rod and reproof give wisdom ; but *a child left to himself bringeth his mother to shame.*” Prov. 29 : 15.

7. By proper correction what profit will come to the child?

“Withhold not correction from the child ; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, *and shalt deliver his soul from hell.*” Prov. 23 : 13, 14.

8. Is there danger of delaying correction too long?

"Chasten thy son while there is hope, and let not thy soul spare for his crying."
Prov. 19 : 18.

9. Because a parent corrects his child, is it evidence that he does not love him?

*"He that spareth his rod hateth his son ; but he that loveth him chasteneth him be-
times."* Prov. 13 : 24.

10. In correcting the child, what should the father guard against?

"Fathers, provoke not your children to anger, lest they be discouraged." Col.
3 : 21.

11. What consideration should the young ever show to the aged?

*"Thou shalt rise up before the hoary head, and honor the face of the old man, and
fear thy God ; I am the Lord."* Lev. 19 : 32.

12. Is the Lord pleased with children who obey their parents?

"Children, obey your parents in all things ; for this is well pleasing unto the Lord."
Col. 3 : 20.

13. How long does the command to honor parents bind sons and daughters?

*"Hearken unto thy father that begat thee, and despise not thy mother when she is
old."* Prov. 23 : 22.

14. What is to be one of the prominent sins of the last days?

*"For men shall be lovers of their own selves, covetous, boasters, proud, blas-
phemers, disobedient to parents, unthankful, unholy."* 2 Tim. 3 : 2.





Have pity on them, for their life
Is full of grief and care;
You do not know one half the woes
The very poor must bear;
You do not see the silent tears
By many a mother shed,
As childhood offers up the prayer—
“Give us our daily bread.”

Mrs. Jane F. Worthington.

The Poor, and Our Duty toward Them.

HOW long will the church have poor people in its midst?

“For ye have the poor always with you.” Matt. 26 : 11.

2. What ought we to do for the poor, and how often?

“For ye have the poor with you always, and *whensoever ye will ye may do them good.*” Mark 14 : 7.

3. What promises are made to those who consider the poor?

“Blessed is he that considereth the poor : the Lord *will deliver him in time of trouble.* The Lord will *preserve him*, and keep him alive ; and he shall be blessed upon the earth : and thou wilt not deliver him unto the will of his enemies. The Lord will *strengthen him upon the bed of languishing* : thou wilt make all his bed in his sickness.” Ps. 41 : 1-3.

4. When one gives to the poor, how does the Lord consider the act?

“He that hath pity upon the poor *lendeth unto the Lord* ; and that which he hath given *will he pay him again.*” Prov. 19 : 17.

5. Will the Lord bear in mind his promise to repay these acts of kindness?

“For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.” Heb. 6 : 10.

6. If one turns a deaf ear to the pressing cry of those in need, how will the Lord regard him?

“Whoso stoppeth his ears at the cry of the poor, *he also shall cry himself, but shall not be heard.*” Prov. 21 : 13.

7. Who are specially mentioned as those who should be cared for?

“Learn to do well ; seek judgment, *relieve the oppressed, judge the fatherless, plead for the widow.*” Isa. 1 : 17.

8. How is such work designated in the New Testament?

"*Pure religion and undefiled before God and the Father* is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1 : 27.

9. What kind of a fast would God have his people hold?

"Is not this the fast that I have chosen? . . . Is it not to *deal thy bread to the hungry*, and that thou *bring the poor that are cast out to thy house*? when thou seest *the naked, that thou cover him*; and that thou hide not thyself from thine own flesh?" Isa. 58 : 6, 7.

10. What promise is for those who do this work?

"Then shalt thou call, and *the Lord shall answer*; thou shalt cry, and *he shall say, Here I am.*" Verse 9.

11. Will such have darkness and discouragements?

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; *then shall thy light rise in obscurity, and thy darkness be as the noonday.*" Verse 10.

12. And what may he be sure of?

"*And the Lord shall guide thee continually, and satisfy thy soul in drought*, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verse 11.

13. In view of the promises to those who carry out these things, whose example ought all to follow?

"I was a father to the poor; and *the cause which I knew not I searched out.*" Job 29 : 16.

14. What did the Saviour enjoin upon the rich young man, that he might have treasure in heaven?

"Jesus said unto him, If thou wilt be perfect, go and *sell that thou hast, and give to the poor*, and thou shalt have treasure in heaven; and come and follow me." Matt. 19 : 21.

15. What will the Saviour say to those whom he calls to inherit the kingdom of glory?

"For *I was an hungered, and ye gave me meat*; *I was thirsty, and ye gave me drink*; *I was a stranger, and ye took me in*; *naked, and ye clothed me*; *I was sick, and ye visited me*; *I was in prison, and ye came unto me.*" Matt. 25 : 35, 36.

16. When the righteous ask in surprise regarding the time of these good deeds, how will the Saviour reply?

"And the King shall answer and say unto them, Verily I say unto you, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" Verse 40.

17. Is it true, then, that if we neglect a poor saint in any degree, we thus neglect the Saviour?

"Then shall he answer them, saying, Verily I say unto you, *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*" Verse 45.

NOTE. — It thus follows that whoever turns his face away from the earnest appeals of the worthy poor, or even neglects, through lack of interest, to look up their cases, reproaches and dishonors his Lord.



The Grace of Meekness.

WHAT class of persons will the Lord direct ?

“*The meek will he guide in judgment ; and the meek will he teach his way.*” Ps. 25 : 9. *Meek.* — “Mild of temper ; not easily provoked or irritated ; given to forbearance under injuries ; soft ; gentle ; yielding.” — *Webster.*

2. Who could truly say he possessed this principle ?

“Take my yoke upon you, and learn of me ; for *I am meek and lowly in heart* : and ye shall find rest unto your souls.” Matt. 11 : 29.

3. Who was the meekest man on earth before Christ came ?

“Now the man Moses was very meek, above all the men which were upon the face of the earth.” Num. 12 : 3.

4. Of whom was Moses a type ?

“I will raise them up a Prophet from among their brethren, *like unto thee, and will put my words in his mouth* ; and he shall speak unto them all that I shall command him.” Deut. 18 : 18, compared with Acts 3 : 22-26.

5. Whom should we follow in this ?

“*Come unto me*, all ye that labor and are heavy laden, and I will give you rest.” Matt. 11 : 28.

6. How is one to receive the instruction he needs on this point ?

“Wherefore lay apart all filthiness and superfluity of naughtiness, and *receive with meekness the engrafted word*, which is able to save your souls.” James 1 : 21.

7. When asked for a reason of our hope of heaven, how should we answer ?

“But sanctify the Lord God in your hearts ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, *with meekness and fear.*” 1 Peter 3 : 15.

8. Of what is meekness a fruit ?

“But *the fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, *meekness*, temperance : against such there is no law.” Gal. 5 : 22, 23.

9. What opposite fruit is borne of another spirit?
“Do ye think that the Scripture saith in vain, The spirit that dwelleth in us *lusteth to envy?*” James 4 : 5.
10. If one really has the Spirit of God, what things will he look after?
“For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit, *the things of the Spirit.*” Rom. 8 : 5.
11. What is the evidence that we are Christ’s?
“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now *if any man have not the Spirit of Christ, he is none of his.*” Verse 9.
12. If a brother is overcome by a fault, who only should undertake his restoration, and in what way?
“Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such a one *in the spirit of meekness* ; considering thyself, lest thou also be tempted.” Gal. 6 : 1.
13. How should Christian women adorn themselves?
“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even *the ornament of a meek and quiet spirit*, which is in the sight of God of great price.” 1 Peter 3 : 3, 4.
14. What will the Lord finally do for those who cultivate the spirit of meekness?
“For the Lord taketh pleasure in his people : *he will beautify the meek with salvation.*” Ps. 149 : 4.
15. And what will accompany salvation?
“Blessed are the meek ; for *they shall inherit the earth.*” Matt. 5 : 5.



SCRIPTURE MEMORANDA.

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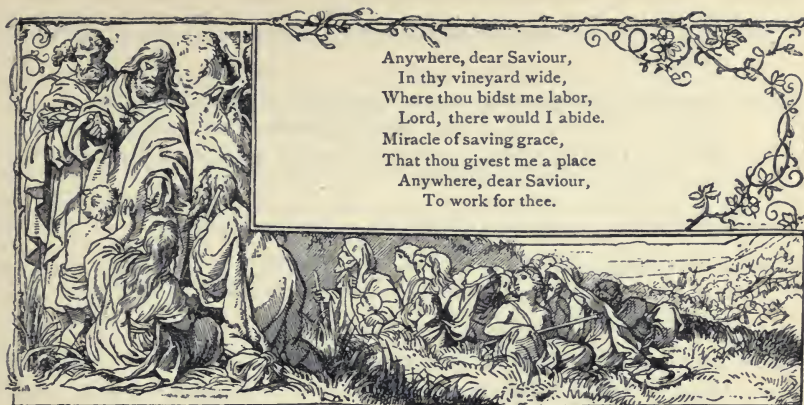
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Missionary Work.

WHAT has been given to every man ?

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to *every man his work*, and commanded the porter to watch.” Mark 13 : 34.

2. Besides work, what else has he given to every man ?

“And unto *one he gave five talents*, to another two, and to another one ; to *every man according to his several ability* ; and straightway took his journey.” Matt. 25 : 15.

3. Who comprise the “every man” here spoken of ?

“For the kingdom of heaven is as a man traveling into a far country, *who called his own servants*, and delivered unto them his goods.” Verse 14.

4. Do all who profess to be God’s servants make good use of the talents given them ?

“Then he that had received the five talents went and traded with the same, and made them other five talents. . . . But he that had received one went and digged in the earth, and hid his lord’s money.” Verses 16–18.

5. What did that one who hid his talent in the earth, render as an excuse for so doing ?

“And *I was afraid*, and went and hid thy talent in the earth : lo, there thou hast that is thine.” Verse 25.

6. What did his master say to that servant because he hid his talent ?

“His lord answered and said unto him, *Thou wicked and slothful servant*,” Verse 26.

7. What did he say the servant ought, at least, to have done with the talent?

“Thou oughtest therefore to have *put my money to the exchangers*, and then at my coming I should have received mine own with usury.” Verse 27. This shows that the Lord expects *every* one, even him who has the smallest talent, to improve it for the Master.

8. What is characteristic of slothful people?

“The slothful man saith, There is a lion without, I shall be slain in the streets.” Prov. 22 : 13. That is, they see great obstacles before them, and are always ready with excuses.

9. The man in the parable was afraid as well, because he said his master was a hard man. But was it real, honest fear that made him act as he did?

“And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; *wherefore then gavest not thou my money into the bank*, that at my coming I might have required mine own with usury?” Luke 19 : 22, 23.

NOTE. — The Lord shows that if that servant had really been afraid of his master, he would have done what was expected of him. The fact that he acted as he did, showed rather that he did not care for the interest of his master. This is a universal rule; that people make excuses for not working in the service of the Master, only when they desire to pursue a course more to their own liking. The talents given include all their abilities of both mind and means, with which to help on the work of God. These ought to be so invested as continually to add to the kingdom of God in the earth. The man in the parable was probably diligent enough in his own affairs; but this was not enough; he must use the proceeds of his diligence to build up the interest of the Lord's work in the earth.

10. What was the fate of the slothful servant?

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” Matt. 25 : 30. He finally lost all that was substantial, and worth living for. His whole life was a pronounced failure.

11. Who else will share the same fate?

“But he shall say, I tell you, I know you not whence ye are; depart from me, *all ye workers of iniquity*.” Luke 13 : 27.

12. What was said to the servant who improved the talents given to him?

“His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy lord*.” Matt. 25 : 21.

13. What did the joy placed before the Saviour enable him to bear?

“Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him *endured the cross, despising the shame*, and is set down at the right hand of the throne of God.” Heb. 12 : 2.

14. When will the Lord have this satisfaction and joy?

“He shall *see of the travail of his soul*, and shall be satisfied.” Isa. 53 : 11. That is, he will behold the work he has accomplished in saving souls from death, through his own sufferings, and will be satisfied when they are gathered to dwell with him in the everlasting kingdom.

15. How will Christ demonstrate the joy he feels at that time?

“The Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy : *he will rest in his love, he will joy over thee with singing.*” Zeph. 3 : 17.

16. What did Paul expect would be his joy at that time?

“For what is our hope, or joy, or crown of rejoicing ? *Are not even ye in the presence of our Lord Jesus Christ at his coming ?* For ye are our glory and joy.” 1 Thess. 2 : 19, 20.

17. Since this joy comes to Christ only through his self-denial and sufferings for others, in what way must all others partake of that joy?

“It is a faithful saying : For if we be dead with him, we shall also live with him : *if we suffer, we shall also reign with him* ; if we deny him, he also will deny us.” 2 Tim. 2 : 11, 12.

18. What motive should prompt every one to engage in the work of saving souls?

“*For the love of Christ constraineth us* ; because we thus judge, that if one died for all, then were all dead.” 2 Cor. 5 : 14.

NOTE. — This love was manifested to a remarkable degree by the Waldensian missionaries. They felt that God required more of them than merely to maintain the truth in the mountains of their own districts. Disguised as common peddlers, they carried the word of God to distant countries. While displaying their goods, their hearts were uplifted to God for wisdom to know when and how to let it be known that they had the treasure of God’s word among their wares, as a precious gift to those who would receive it. They had a continual longing to break the bread of life to the benighted followers of the papal church. It was their greatest joy to give hope to every sin-stricken soul, in thus pointing to the Lamb of God. Theirs was the true missionary spirit, and is worthy of imitation by the church of to-day.

19. Whom does every faithful worker represent?

“Now then we are ambassadors for Christ, *as though God did beseech you by us* : we pray you in Christ’s stead, be ye reconciled to God.” 2 Cor. 5 : 20.

20. If one excuses himself from the work, what will be the result ?

"Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15 : 2.

21. What position does one really occupy who does *not* labor for Christ ?

"He that is not with me is against me : and he that gathereth not with me scattereth." Luke 11 : 23.





The True Israel of God.

UPON whom was the name "Israel" first bestowed?

"And he said, *Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.*" Gen. 32 : 28. As implied in the text, the word *Israel* means a "prince," or "one who prevails with God."

2. Afterward who came to be called by this title?

"Now these are the names of the children of Israel, which came into Egypt : . . . Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. . . . Joseph was in Egypt already." Ex. 1 : 1-5. In other words, the descendants of Jacob were the twelve tribes of Israel.

3. What are the blessings bestowed on the Israelites, as enumerated by Paul?

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and *the service of God, and the promises*; whose are the fathers, *and of whom as concerning the flesh Christ came*, who is over all." Rom. 9 : 4, 5.

4. But did the apostle consider all those who belonged to the twelve tribes as true Israelites?

"*They are not all Israel, which are of Israel*; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called." Verses 6, 7. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Verse 8. Thus we see that the apostle makes the true Israel depend on their being *children of God*. Otherwise, even though being literal descendants of Abraham, they are not counted as Israel.

5. What did John the Baptist say to those who came to his baptism?

"And think not to say within yourselves, We have Abraham to our father; for I say unto you, that *God is able of these stones to raise up children unto Abraham.*" Matt. 3 : 9. God is not dependent on you, the literal seed of Abraham, to perpetuate Israel. He can raise up the true children of Abraham

from these stones if he sees fit. Therefore do not think you are to receive of these blessings, unless you become the children of God. These are, in substance, the words of John, and show that the name *Israel*, in the true sense, is not to be limited to any particular nation, but includes all the true followers of God.

6. What does it require to be counted a child of Abraham?

“Know ye therefore that *they which are of faith*, the same are the children of Abraham.” Gal. 3 : 7.

7. By what means does one become heir to the promises of God to Abraham?

“And *if ye be Christ’s*, then are ye Abraham’s seed, and heirs according to the promise.” Verse 29.

8. And by what name are Christians also known?

“And as many as walk according to this rule, peace be on them, and mercy, and upon the *Israel of God*.” Gal. 6 : 16.

9. We are taught to address God as “Our Father.” By what right may we do this?

“Ye have received the *Spirit of adoption, whereby we cry, Abba, Father*.” Rom. 8 : 15. That is, we are *adopted* into the family of God, and are given the name of children by virtue of his adopting us, who were homeless and friendless. The Jews had that distinctive title until they forfeited it.

10. To whom did Paul say the gospel would first be the power of God?

“For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; *to the Jew first*, and also to the Greek.” Rom. 1 : 16.

11. When Jesus sent forth the twelve disciples to preach, to whom did he first send them?

“These twelve Jesus sent forth, and commanded them, saying, *Go not into the way of the Gentiles*, and into any city of the Samaritans enter ye not ; *but go rather to the lost sheep of the house of Israel*.” Matt. 10 : 5, 6.

12. When the woman of Canaan came to Christ, beseeching him to heal her daughter, and the disciples requested that she might be sent away, what reply did the Saviour make?

“But he answered and said, *I am not sent but unto the lost sheep of the house of Israel*.” Matt. 15 : 24.

13. When she persisted in her request, and fell down to worship Christ, what did he say to her?

“But he answered and said, *It is not meet* [proper, or right] *to take the children’s bread, and to cast it to dogs*.” Verse 26. It is thus plain that if the Jews

had not rejected Christ, they would have still maintained the pre-eminence as the children of God. But Paul says that we are entitled to cry, Abba, Father, because we have been *adopted* into his family, and now bear the name *Israel* in common with those who were first called by that name.

14. When the name *Israel* was first borne by God's ancient people, how did he illustrate their standing before him?

"The Lord called thy name, *A green olive tree, fair, and of goodly fruit* : with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11 : 16.

15. The first house of Israel being cut off, how does Paul say that Israel now exists?

"And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree." Rom. 11 : 17.

NOTE.—When some of the Jewish branches were cut off because of their unbelief, the roots and stock of the olive-tree are represented as still being left. Christ has died for the world; and although his people rejected him, he will not change the plan in the least. Now, every one who comes to him must be grafted into the parent stock of Israel, and take that name.

16. But if Gentiles are thus grafted into that stock, does it not change that to a Gentile tree?

"Boast not against the branches. But if thou boast, *thou bearest not the root, but the root thee.*" Verse 18.

17. Lest the Gentile grafts should boast by saying that the Jews were broken off to let them come in, what does the apostle say?

"Well; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded, but fear* ; for if God spared not the natural branches, take heed lest he also spare not thee." Verses 20, 21. God is not dependent on any one to sustain the olive-tree of Israel. He can cut off the Gentile grafts as easily as he did the natural branches, if they disobey his word, and supply their place with others more worthy.

18. May not the broken branches be again grafted into this tree?

"And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Verse 23. Notice, the tree stands the same, however many branches are cut off or grafted into it. It is still Israel. And when Gentiles and Jews who believe are all together grafted into this tree under the new covenant, it will still be, to all intents and purposes, an Israelitic tree; yet a portion of its branches, at least, are formed by the grafting in of Gentiles.

19. And how will ALL Israel be saved?

"And so all Israel shall be saved." Verse 26. *So* means, in the manner previously described. If the Jews fall out, their places will be filled by Gentiles changed into Israelites, and so ALL Israel will be saved.

20. Before Gentiles become a part of Israel, in what condition are they?

"Wherefore remember, that ye being in time past Gentiles, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and *strangers from the covenants of promise, having no hope, and without God in the world.*" Eph. 2:11, 12.

NOTE.—If, in order to be saved, Gentiles must become Israelites, as is everywhere asserted, then when converted from their Gentile ways to the ways of Israel, they certainly must conform to the moral law God gave to Israel anciently; otherwise it would not be the commonwealth of Israel, but of the Gentiles.

21. In the closing work of the gospel, what will be the tenets of God's people?

"Here are they that *keep the commandments of God and the faith of Jesus.*" Rev. 14:12.

22. And what will be the reward of commandment-keepers?

"Blessed are they that do his commandments, that they may have right to the tree of life, and *may enter in through the gates into the city.*" Rev. 22:14.

23. Whose names are found inscribed in the foundations of the city of God?

"And the wall of the city had twelve foundations, and in them the *names of the twelve apostles of the Lamb.*" Rev. 21:14.

24. Whose names are over the twelve gates?

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.*" Verse 12.

25. Who will have the privilege of walking in the light of that city?

"And *the nations* of them which are saved shall walk in the light of it; and *the kings of the earth do bring their glory and honor into it.*" Verse 24.

NOTE.—This city of the New Jerusalem will be for all nations that are saved, and yet they must enter that city through gates on which are written the names of the twelve tribes of Israel. More than this, the names of the twelve apostles are to appear in the foundations of the city. The name of Israel will not only be perpetuated, but those who bear that name will be from all nations, and will be associated with Christ and the twelve apostles. When one of the twelve fell, another was appointed to take his place, in order to preserve the exact number. To these Jesus said: "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We find them again in the New Jerusalem, blended with the tribes of Israel. Israel is sure to triumph, and those who join themselves to Israel will finally triumph with them.



Return of the Jews.

WHAT two covenants were made with the houses of Israel and Judah?

“Behold, the days come, saith the Lord, that *I will make a new covenant* with the house of Israel and with the house of Judah; not according to the covenant that *I made with their fathers*, in the day that I took them by the hand to bring them out of the land of Egypt.” Jer. 31:31, 32.

2. Of which of these covenants is Christ the mediator?

“And for this cause he is the mediator of *the new testament* [covenant].” Heb. 9:15.

3. Through whom was the new covenant promised?

“For if that first covenant had been faultless, then should no place have been sought for the second.” Heb. 8:7. Compare also verses 8-11 with Jer. 31:31-34.

4. When the new covenant came in force, what became of the old one?

“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth *old is ready to vanish away*.” Heb. 8:13. It is plain that whatever promises are fulfilled, under the new covenant, at least, must be received through Christ, since he is the mediator of that covenant.

5. What did the Lord call the Jewish Church?

“The Lord called thy name, *A green olive-tree, fair, and of goodly fruit*.” Jer. 11:16.

6. And how does the apostle represent those Jews who refused to accept Christ?

“And if *some of the branches be broken off*, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree.” Rom. 11 : 17.

7. Why were they broken off?

“Well ; *because of unbelief they were broken off*, and thou standest by faith. Be not high-minded, but fear.” Verse 20. This sets the matter forth clearly. The Jewish people were represented by a fair olive-tree. But every Jew who did not accept Christ, was broken off from the tree (the Jewish body). This would certainly destroy all claim they might have had to any national promises to the body. These texts also establish another point ; namely, that every one who rejects Christ, forfeits all title to the promises of either the old or the new covenant.

8. How may those Jews who were “broken off” through unbelief, be permitted to rejoin the Jewish tree (body) from whence they were broken, and thus be entitled to the promises to Israel?

“And they also, *if they abide not still in unbelief*, shall be grafted in ; for God is able to graft them in again.” Rom. 11 : 23.

9. But because the Jews did reject the Mediator of the new covenant, and hence were denied a name with the true Israel, what does the Lord do to supply the vacancy made by their rejection?

“And if some of the branches be broken off, *and thou* [the Gentiles], being a wild olive-tree, *wert grafted in among them* [i. e., those who were true], and with them partakest of the root and fatness of the olive-tree.” Verse 17.

10. Then how does the apostle say all Israel shall be saved?

“And so [in this manner] all Israel shall be saved.” Verse 26. That is, by putting believing Gentiles in the place of the unbelieving Jews, and letting them become Israel. In that way *all* Israel shall be saved ; for “they are not all Israel which are of Israel” (Rom. 9 : 6), but only those are counted for the seed who have faith in the Lord Jesus, the mediator of the new covenant.

11. What did Christ by his death do for both Jews and Gentiles?

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; *for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*” Eph. 2 : 15, 16. The ceremonial law of ordinances was broken down and abolished, and with it fell all national distinction.

12. Then what do the Gentiles become, and on what foundation do they stand?

“Now therefore ye are no more strangers and foreigners, but *fellow-citizens with the saints*, and of the household of God ; and are built *upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*” Verses 19, 20.

13. Who are counted Jews in the new dispensation?

"For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29; 9:6, 7. Thus we see that every one who has an inward work done for him, and who has the praise of God instead of man (whether of the Gentile stock or not), is a true Israelite.

14. How do Gentiles become the children of Abraham (true Israelites), and heirs of the promises of God?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

NOTE. — So much for the general promises of God to Israel. It is clearly established that none of them can find a fulfillment, except through the Lord Jesus Christ. More than this, every one who participates in any of these promises, must be counted an Israelite; because all in the new dispensation who are permitted to partake of the promises, must do so by virtue of being grafted into the parent stock, from which the unbelieving Jews were broken off. Let us now briefly notice some of the local promises (so called) to Israel, understood by some to refer to a future restoration and return to Jerusalem.

15. Prior to what date were all the Old Testament prophecies, except Malachi, given?

B. C. 486. See chronological date in margin of Zechariah.

16. At what time did Artaxerxes issue the decree to "restore and build Jerusalem"?

B. C. 457. See margin of Ezra 7:11-26, where the decree is recorded.

17. By this decree, could all the Jews who wished, return to their own land?

"I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee." Ezra 7:13. This was sufficient to fulfill any previous promises that Israel should return to their own land.

18. Were not all the tribes represented in Jerusalem at the re-dedication of the temple after the captivity?

"And the children of Israel, the priests, and the Levites, and *the rest of the children of the captivity*, kept the dedication of this house of God with joy." Ezra 6:16.

19. Were they not also represented in their cities?

"So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, *the children of Israel were in their cities.*" Neh. 7:73. See also Josephus's Jewish Antiquities, book 12, chap. 2, secs. 4-7.

20. But is there not to be a gathering of Israel "one by one," which means their conversion?

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and *ye shall be gathered one by one, O ye children of Israel.*" Isa. 27 : 12.

21. But when is that gathering to take place?

"And it shall come to pass in that day, that *the great trumpet shall be blown.*" Verse 13.

22. When will the "great trumpet" be blown?

"They shall see the Son of man coming in the clouds of heaven with power and great glory. And *he shall send his angels with a great sound of a trumpet,* and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24 : 30, 31. *

23. How do we know that this will be the gathering of Israel?

"Then he said unto me, Son of man, these bones are the whole house of Israel. . . . And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Eze. 37 : 11-14. See also 1 Thess. 4 : 16, 17.

NOTE.—It is therefore established that all the dead in Christ, of every age and clime, are the house of Israel, and that when the trump of God is heard, the angels will gather them "one by one" from their dusty beds, and return them into their own land after it has been purified, for the habitation of the righteous, as shown in the reading, "Home of the Saved," p. 172.



Before the coming of the great
and dreadful day of the Lord:

Elijah the Prophet.

BEFORE the day of the Lord, who was to be sent to the world?
“Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord.” Mal. 4 : 5.

2. In whom was this prophecy partially fulfilled?

“For all the prophets and the law prophesied *until John*. And if ye will receive it, *this is Elias, which was for to come.*” Matt. 11 : 13, 14. *Elias* is the Greek form of the Hebrew word *Elijah*.

3. What objection was raised by the scribes to Christ’s mission?

“And his disciples asked him, saying, Why then say the scribes that *Elias* must first come?” Matt. 17 : 10.

4. What answer was made to this?

“And Jesus answered and said unto them, *Elias* truly shall first come, and restore all things. But I say unto you, That *Elias* is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” Verses 11–13.

5. What was John’s testimony of himself?

“And they asked him, What then? *Art thou Elias?* And he saith, *I am not.* Art thou that Prophet? And he answered, No.” John 1 : 21.

6. How is this apparent discrepancy explained?

“And he shall go before him in the spirit and power of *Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1 : 17.

7. When was this spirit and power to be manifested?

Before “the great and ‘dreadful’ day of the Lord.” See answer to question 1.

8. What else was to take place before that “terrible” day?

“*The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.*” Joel 2 : 31.

9. Was that day still future in Peter’s time?

“But *the day of the Lord will come as a thief in the night*; in the which the heavens shall pass away with a great noise.” 2 Peter 3 : 10.

10. What did the spirit of Elijah lead him to do?

“And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.”
1 Kings 18:21.

NOTE.—The Israelites had at that time forsaken God, and turned to worship Baal. In this they had departed from God’s commandments, and the work of Elijah was to brave their anger, by crying out against their worship of Baal, and appealing to them to return to the commandments of God.

11. After boldly declaring the truth, what was Elijah compelled to do?

“Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, *he arose, and went for his life, and came to Beersheba.*” 1 Kings 19:2, 3.

12. What charge was brought against Elijah?

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*” 1 Kings 18:17.

13. How did Elijah feel?

“And said, It is enough; now, *O Lord, take away my life*; for I am not better than my fathers.” 1 Kings 19:4.

14. What did the Lord do for Elijah?

“Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and *Elijah went up by a whirlwind into heaven.*” 2 Kings 2:11.

15. What will the last message before the Lord comes demand of the faithful?

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*” Rev. 14:9-12.

NOTE.—It will be seen that this message is a counterpart of that proclaimed by Elijah, inasmuch as it calls for people to decide between the worship of the beast and the worship of God. This will call for those who have the boldness to cry out against the practices of the people, and appeal to them to return to God by keeping his commandments.

16. How will the remnant church be generally regarded for thus keeping God’s commandments?

“And the dragon was wroth with the woman, and went to *make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. 12:17.

17. How far may we expect this persecution to be carried against those who will not yield to the power of the beast?

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and *cause that as many as would not worship the image of the beast should be killed.*” Rev. 13:15.

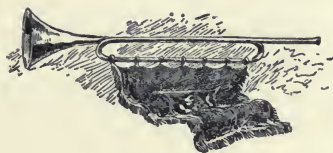
18. If faithful, what will be done for these persecuted ones?

“And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand on the sea of glass, having the harps of God.*” Rev. 15:2.

NOTE. — The song of Moses was the song of the Israelites when delivered at the Red Sea, from the power of their persecutors, the Egyptians. This triumph did not resemble the usual triumphs of nation over nation. This was an *individual* deliverance, whose commemoration all could join in singing. So it will be in the final triumph ; the persecutors will feel the vengeance of God, and his people will be saved alive to rejoice in their wonderful deliverance through the interposition of the Lord Jesus Christ.

19. How will the Lord gather his faithful ones in the last great struggle?

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24:31.





Social Purity.

HOW much is included in the seventh commandment ?

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery ; but I say unto you, That *whosoever looketh on a woman to lust after her hath committed adultery* with her already in his heart.”
Matt. 5 : 27, 28.

2. What are the people of God exhorted to omit ?

“But fornication, *and all uncleanness*, or covetousness, *let it not be once named among you*, as becometh saints ; *neither filthiness*, nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks.” Eph. 5 : 3, 4.

3. With what does the apostle class this inclination ?

“*Now the works of the flesh are manifest*, which are these : Adultery, fornication, uncleanness, lasciviousness.” Gal. 5 : 19.

4. Of what will those who are guilty in this direction be deprived ?

“I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Verse 21.

5. If one professing godliness is known to be impure, what is our duty regarding him ?

“But now I have written unto you *not to keep company*, if any man that is called a brother be a fornicator.” 1 Cor. 5 : 11.

6. If one receives evil communications, how will they affect him ?

“Be not deceived : evil communications *corrupt good manners*.” 1 Cor. 15 : 33.

7. When a person allows corrupt thoughts to be sown in his heart, what may he expect to reap ?

“Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For *he that soweth to his flesh shall of the flesh reap corruption* ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”
Gal. 6 : 7, 8.

8. What is even the thought of foolishness said to be?

"The thought of foolishness is sin." Prov. 24:9.

9. On what condition does God accept the sinner?

"Let the wicked forsake his way, and the *unrighteous man his thoughts*: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

10. Where should one's thoughts be held?

"And bringing into captivity *every thought to the obedience of Christ*." 2 Cor. 10:5.

11. Does God know the thoughts?

Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off." Ps. 139:2.

12. Then how should one treat him who indulges in low, impure conversation?

And *have no fellowship with the unfruitful works of darkness, but rather reprove them*. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

13. In conversation, against what should one be strenuously guarded?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

14. What are the proper things to engage one's mind?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; *if there be any virtue, and if there be any praise, think on these things*." Phil. 4:8.

NOTE. — To male and female alike this rule applies. All should avoid associating with those who indulge in low, impure thoughts, as their presence and influence are alike contagious. One soon receives the mold of a frequent companionship, whether the companion be good or bad. All should strive against the reception of groveling, vulgar thoughts; for, as has been truthfully said, "no one can succeed long in keeping himself from vicious acts whose thoughts dwell, without restraint, upon unchaste subjects. . . . Purity of life depends upon purity of mind; and the only way to secure the first is by the cultivation of the second. Incessant mental occupation is the only safeguard against sin."

15. What is promised to the pure in heart?

"Blessed are the pure in heart; for they shall see God." Matt. 5:8.

NOTE. — By reading Gen. 6:1-13, it will be readily seen that social impurity was the chief cause of the deluge. It was also the principal reason for the destruction of Sodom and Gomorrah. Gen. 19:1-11. God at one time destroyed 24,000 of the Israelites because of their laxness in this respect.

Num. 25 : 1-9. One notable case is brought to view in the early Biblical record, which shows the reward of virtue. Joseph was sorely tempted (Gen. 39 : 7-12) ; but he resisted his insidious tempter, though at the expense of his personal freedom. God rewarded him, however (Gen. 41 : 38-44), by raising him to a place he never could have attained had he yielded to the impure suggestions of his mistress. This should be a lesson to all, knowing that in the day of judgment all will render an account, even of the secrets of their hearts. Eccl. 12 : 14.

16. From what source come our words ?

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” Matt. 12 : 34.

NOTE. — Great care should be exercised in the training of children’s minds, as what is taken into them, from whatever source, will be sure to bear its legitimate fruit in due time. On this point, the Rev. T. De Witt Talmage has well said : “You may tear your coat or break a vase, and repair it again ; but the point where the rip or the fracture took place will always be evident. It takes less than an hour to do your heart a damage which no time can entirely repair. Look carefully over your child’s library ; see what book it is that he reads after he has gone to bed. Do not always take it for granted that a book is good because it is a Sunday-school book. As far as possible, know who wrote it, who illustrated it, who published it, who sold it. It seems that in the literature of the day, the ten plagues of Egypt have returned, and the frogs and lice have hopped and skipped over our parlor tables. Parents are delighted to have their children read, but they should be sure as to what they read. You do not have to walk a day or two in an infected district to get the cholera or typhoid fever ; and one wave of moral unhealth will fever and blast the soul forever. Perhaps, knowing not what you did, you read a bad book. Do you not remember it altogether ? — Yes ; and perhaps you will never get over it. However strong and exalted your character, never read a bad book. By the time you get through the first chapter, you will see the drift. If you find the marks of the hoofs of the Devil in the picture, or in the style, or in the plot, away with it. But there is more danger, I think, from many of the family papers, published once a week, in those stories of vice and shame, full of infamous suggestions, going as far as they can without exposing themselves to the clutch of the law. I name none of them ; but say that on some fashionable tables there lie ‘family newspapers’ that are the very vomit of the pit.”

17. Of what will all give account in the day of judgment ?

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12 : 36, 37.

NOTES. — “Nothing can be more fatal to purity of life in either sex than the idea that a young man may sow ‘wild oats,’ and still be a ‘first-rate good fellow,’ and worthy of positions of trust and responsibility in society ; and the fact that such a notion prevails, is further evidence of the lowered moral tone of society, to which we have already referred. It will be a happy day to the cause of morality when society says to the young man who lapses from

✠ Purity * Pledges. ✠

"THOU GOD SEEST ME."



FOR MEN.

I HEREBY SOLEMNLY PROMISE BY THE HELP OF GOD

- I. To obey the law of purity in thought and act.
- II. To refrain from, and to discountenance in others, vulgarity of speech, and indecent jests and allusions.
- III. To avoid all books, amusements, and associations calculated to excite impure thoughts.
- IV. To uphold the same standard of purity for men and women.
- V. To oppose all laws and customs which tend to the degradation of women, and to labor for their reform.
- VI. To endeavor to spread the knowledge of these principles, and to aid others in obeying them.

Name.....

Date.....

"BLESSED ARE THE PURE IN HEART."

"THOU GOD SEEST ME."



FOR WOMEN.

I HEREBY SOLEMNLY PROMISE BY THE HELP OF GOD

- I. To obey the law of purity in thought and act.
- II. To refrain from, and to discountenance in others, all conversation upon impure subjects, and to avoid all books, amusements, and associations which tend in the direction of impurity.
- III. To be modest in language, behavior, and dress.
- IV. To uphold the same standard of purity for men and women.
- V. To oppose all laws and customs which tend to the degradation of women, and to labor for their reform.
- VI. To endeavor to spread the knowledge of these principles, and to aid others in obeying them.

Name.....

Date.....

"BLESSED ARE THE PURE IN HEART."

virtue, as it does to the young woman under the same circumstances, 'You have forfeited your right to honor and respect. You have violated one of the plainest laws of God and man. You have become a social leper, and are likely to spread vile moral contagion more potent for evil than the venom of a rattlesnake, or the contagious virus of small-pox or cholera. Hence, unless you repent and reform, and earn a right to the confidence of the good and pure, you must be an outcast from society, subjected to a social quarantine which will effectively prevent the contamination of your fellows.'"—*J. H. Kellogg, M. D., President of American Health and Temperance Association, in address on Social Purity.*

There has of late been some excellent work done toward staying the tide of social impurity. To this end a society was organized in England, under the name of "White Cross Army." Soon afterward the movement spread to America, and the Young Men's Christian Association of New York effected an organization, the object of which is, "The promotion of purity among young men, the elevation of public opinion regarding the question of personal purity, and the maintenance of the same standard for men and women." The same line of work has been taken up by the National Woman's Christian Temperance Union, and that society now has a Social Purity Department. The American Health and Temperance Association has also entered the field, to war against the frightful evil of social impurity, and to engage others in an effort to save the young who are surrounded by so many strong temptations. The pledges herewith presented, are those adopted by this association.



BLEST are the pure in heart ;
 For they our God shall see,
 And from his presence ne'er depart
 Through all eternity.

I will be their delight
 Who here delight in me,
 And they shall walk with me in white
 Who seek for purity.

No more in thought they err,
 They're free from every stain ;
 They've washed their robes of character,
 And spotless they remain.

O bliss for which we've sought—
 From sin to be secure !
 In every word, and act, and thought,
 Forever to be pure.



Walking in the Light.

DOES the Lord consider it important that his children walk in the light?

“Walk while ye have the light, *lest darkness come upon you*; for he that walketh in darkness knoweth not whither he goeth.” John 12 : 35.

2. When starting in the Christian course, what must one do to obtain the benefits of the blood of Christ?

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1 : 7.

3. How long may the Christian expect light to shine on his pathway?

“But the path of the just is as the shining light, *that shineth more and more unto the perfect day.*” Prov. 4 : 18.

4. For whom is light sown?

“*Light is sown for the righteous,* and gladness for the upright in heart.” Ps. 97 : 11.

5. What will become of the light which a person has if he fails to improve by it?

“The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. *Take heed, therefore, that the light which is in thee be not darkness.*” Luke 11 : 34, 35.

6. Why are those condemned who do not come to the light?

“And this is the condemnation, that light is come into the world, and *men loved darkness rather than light, because their deeds were evil.*” John 3 : 19.

7. If one is really seeking for truth, what will he do?

“But he that doeth truth *cometh to the light*, that his deeds may be made manifest, that they are wrought in God.” Verse 21.

8. What will those who reject light and truth, be finally led to believe?

“And for this cause God shall send them strong delusion, *that they should believe a lie*; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. 2:11, 12. God is represented as sending the delusion, simply because he does not shield them from it. He could not consistently shield them unless they walked in the light of his advancing truth. Examples of his thus leaving people to deception, are numerous in the Bible. See Ps. 81:12; Rom. 1:24, etc.

9. From what source does one derive light?

“*Thy word is a lamp* unto my feet, and a light unto my path.” Ps. 119:105, 130; Prov. 6:23.

NOTE.—The more earnestly one desires to know the will of God, while living up to all the light he has, the more light and truth from God will dawn upon his mind. And the fact that one has the evidence of his acceptance with God, is no surety that he has all the light there is for him. If light is sown for the righteous, such are just the ones who may expect to see new duties presented to them from the precious word of God.

10. Who was told by an angel of God that his ways pleased the Lord?

“He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, *Cornelius*. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.” Acts 10:3, 4.

11. Did the angel then tell him that he had nothing more to learn or do, in order to be saved?

“And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: *he shall tell thee what thou oughtest to do.*” Verses 5, 6.

NOTE.—The reason why the Lord favored Cornelius with a visit from one of his angels, was not because he was perfect in his ways; but God saw in him a sincere desire to comply with every known requirement. That spirit was pleasing to God, and he therefore opened the way for Cornelius to learn the whole truth from Peter, that he might be saved. God never changes. He does the same now with sincere, devoted persons; and all may have an opportunity to receive all the light they will walk in. If it is rejected when attention is called to it, the protection of God is rejected, and the individual is left to the buffetings of the enemy.

12. In what are we exhorted to continue?

“For we are made partakers of Christ, if we *hold the beginning of our confidence* steadfast unto the end.” Heb. 3:14; Matt. 10:22.

13. Among those that hear the prophecies of Revelation, who are to have a blessing from God?

“Blessed is he that readeth, and they that hear the words of this prophecy, *and keep those things which are written therein.*” Rev. 1 : 3. Then with an increase of knowledge on these points, one’s responsibilities increase. We are in the last days, and in the generation that is to hear the warning of the third angel’s message. Rev. 14 : 9-12. That presents the keeping of the commandments of God and the faith of Jesus as a safeguard against receiving the mark of the beast. See reading on this and kindred subjects.

14. Is there an example of God’s overthrowing people whom he once favored, because they refused to obey him?

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not.*” Jude 5.



WALK in the light ! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light ! and thou shalt own
Thy darkness passed away ;
Because that light on thee hath shone
In which is perfect day.

Walk in the light ! and e’en the tomb
No fearful shade shall wear ;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light ! and thine shall be
A path, though thorny, bright ;
For God, by grace, shall dwell in thee,
And God himself is light.

BERNARD BARTON.





The Ordinance of Humility.

AT the last passover, what did the Saviour say to his disciples?
 "And he said unto them, *With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*" Luke 22 : 15, 16.

2. What spirit was manifested by the disciples on that occasion?

"And there *was also a strife among them, which of them should be accounted the greatest.*" Verse 24.

3. How did Christ rebuke the disciples?

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. *But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*" Verses 25, 26.

4. What did the Saviour say of his own position?

"For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but *I am among you as he that serveth.*" Verse 27.

5. With such knowledge of his own power and authority, what excellent example did Christ give of his humility?

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and *began to wash the disciples' feet*, and to wipe them with the towel wherewith he was girded," John 13 : 4, 5.

6. On approaching Peter, what did that disciple say?

"Then cometh he to Simon Peter; and Peter saith unto him, Lord, *dost thou wash my feet?*" Verse 6.

7. And what was the reply?

"Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.*" Verse 7.

NOTES.—From the request of Peter and the reply of the Lord, it is evident that this mode of procedure was something new. Had they been simply carrying out an Oriental custom of feet-washing, it would have been attended to when they first entered the house, before engaging in the passover.



"I HAVE GIVEN YOU AN EXAMPLE."

"As sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet *on entering a house* was an act both of respect to the company and of refreshment to the traveler." — *Complete Dictionary of the Bible*, by Smith and Barnum, art. *Washing the Hands and Feet*.

8. How did Peter feel about submitting to the Saviour's proposal?

"Peter saith unto him, *Thou shalt never wash my feet*. Jesus answered him, If I wash thee not, thou hast no part with me." Verse 8.

9. Learning that his salvation depended on his submission to Christ, what did Peter then wish done?

"Simon Peter saith unto him, Lord, not my feet only, *but also my hands and my head*." Verse 9.

10. Was this really necessary?

"Jesus saith to him, He that is washed *needeth not save [only] to wash his feet*, but is clean every whit: and ye are clean, but not all." Verse 10.

NOTES. — The idea here is, that since they were all ceremonially clean by bathing, before partaking of the passover, according to the Jewish law (Num. 9; 2 Chron. 30; John 18:28), they did not need to bathe in order to be clean. The ceremony of feet-washing was an example of humility, set by Christ.

"*He that is washed*. — That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for on that occasion it was the custom of the Jews to bathe twice." — A. Clarke, on John 13:10.

"Our Saviour, after his last supper, gave a striking lesson of humility by washing his disciples' feet (John 13:5, 6), though the eighth verse shows that he had also a deeper meaning." — *Dictionary of the Holy Bible*, by the American Tract Society, art. *Foot*.

11. After performing the ceremony, what did Christ say had been his object?

"For *I have given you an example*, that ye should do as I have done to you." John 13:15.

12. What did he say they should therefore do to one another?

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, *ye also ought to wash one another's feet*." John 13:13, 14.

13. What promise is vouchsafed to those who carry out this ordinance?

"If ye know these things, happy [Greek, *blessed*] are ye if ye do them." Verse 17.

14. How was the Oriental custom of feet-washing invariably conducted?

"Let a little water, I pray you, be fetched, *and wash your feet*, and rest yourselves under the tree." Gen. 18:4; 19:2; Judges 19:21; 2 Sam. 11:8; Luke 7:44. It was always done by the guests themselves, and not by the host. This was probably one reason why Peter did not understand what the Saviour's ceremony meant, and why he at first refused to submit to it,

15. As late as A. D. 65, what was one test applied by the apostle to determine whether a widow was worthy to be taken into a certain circle?

“If she have brought up children, if she have lodged strangers, *if she have washed the saints’ feet*, if she have relieved the afflicted, if she have diligently followed every good work.” 1 Tim. 5 : 10. In the Oriental act of hospitality, water must be brought for *any* guest, whether saint or not. The Christian ordinance is celebrated by believers only.

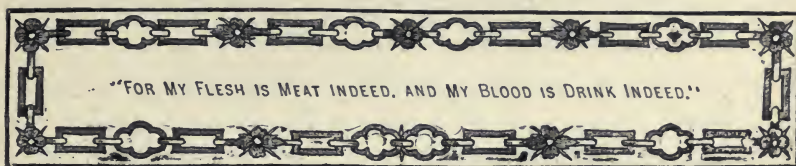
16. How does Christ regard an act performed toward the humblest of his disciples?

“Inasmuch as ye have done it unto one of the least of these my orethren, *ye have done it unto me.*” Matt. 25 : 40.

NOTES. — Mr. C. Schmidt, Prof. of Theology of Strasburg, Alsace, France (now Germany), in his “History and Doctrine of the Sect of the Cathares, or Albigenses,” page 26, says : “They had adopted the custom of washing one another’s feet, in imitation of the example of the Saviour, who had washed the feet of his disciples, to give them a lesson of humility.” With reference to the practice of Calvin and his associates, in the opening of the French Revolution, see “History of the Reformation in the Time of Calvin,” vol. 3, page 400.

The ordinance of feet-washing was evidently instituted to correct that natural disposition of the human heart—ambition for power and place. If carried out, the ceremony would do much toward uniting hearts in Christian fellowship. It would be a severe and humiliating test for the proud-spirited and the domineering ; and for this reason the Saviour chose this ceremony to show to all his followers that they were only *servants* of Christ and of one another. How fitting, too, that it should be instituted and celebrated prior to, yet in connection with, the Lord’s supper, thus preparing each participant to come properly to the table of the Lord !





The Lord's Supper.

WHAT was the character of Zachariah and Elizabeth?
 "And they were both righteous before God, *walking in all the commandments and ordinances* of the Lord blameless." Luke 1:6.

2. Besides the ten commandments, what were observed under the old covenant?

"Then verily the first covenant had also *ordinances of divine service*, and a worldly sanctuary." Heb. 9:1.

3. In what did these ordinances consist?

"Which stood only in *meats and drinks, and divers washings, and carnal ordinances*, imposed on them until the time of reformation" Verse 10.

4. What did these prefigure?

"For the law *having a shadow of good things to come*, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Heb. 10:1.

5. Why was it necessary for them to offer these sacrifices?

"And if any one of the common people sin through ignorance, *while he doeth somewhat against any of the commandments of the Lord* concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned." Lev. 4:27, 28.

6. Could these offerings take away their sins?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

7. To what did they look forward?

"Wherefore, when he cometh into the world, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou prepared me.*" Verse 5.

NOTE.—It will be readily seen that the law of sacrifices was not a rule of life; but a remedial arrangement for the *repentant* sinner. By reference to Jer. 6:19, 20; Hosea 8:12, 13, and similar passages, it will be noticed that sacrifices offered by those who did not keep the law of God were vain and useless.

They were, moreover, hateful to Jehovah. After breaking God's moral law of ten commandments, the sinner might repent, and then through the provisions of the sacrificial law, show his faith in the world's Redeemer, who was to come and spill his blood for the sins of mankind. These requirements were ordinances which looked forward to and typified the work of the Saviour.

8. Where were the ten commandments written under the old covenant?

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee *tables of stone, and a law, and commandments which I have written*; that thou mayest teach them." Ex. 24:12.

9. What was to be done with these commandments when the new covenant came in force?

"But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts.*" Jer. 31:33; Heb. 8:8-10.

10. Having God's commandments in the heart, should we also keep Christ and his sufferings in mind?

"By which also ye are saved, *if ye keep in memory* what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15:2, 3.

11. Is it enough simply to believe in the *death* of Christ?

"For if we believe that *Jesus died and rose again*, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

12. By what act do we commemorate the *resurrection* of Christ?

"Buried with him in *baptism*, wherein also ye are risen with him *through the faith of the operation of God*, who hath raised him from the dead." Col. 2:12. Then keeping the first day of the week is not required to commemorate it.

13. But what should always precede baptism?

"Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

14. Toward whom must repentance be exercised?

"And have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, *repentance toward God* and faith toward our Lord Jesus Christ." Acts 20:20, 21.

15. Then by being baptized, what does one signify to the world?

"For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27.

16. How is the *death* of Christ to be commemorated?

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

17. When, and by whom was this ordinance instituted ?

“The Lord Jesus, *the same night in which he was betrayed*, took bread, and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me.” 1 Cor. 11 : 23, 24.

18. What is signified by the cup ?

“After the same manner also he took the cup, when he had supped, saying, *This cup is the new testament in my blood* : this do ye, as oft as ye drink it, in remembrance of me.” Verse 25.

19. What was done by Christ and the disciples after partaking of the communion ?

“*And when they had sung a hymn*, they went out into the Mount of Olives.” Matt. 26 : 30.

20. If one refuses to obey God, can he be profited by partaking of the communion ?

“Wherefore whosoever shall *eat this bread, and drink this cup of the Lord, unworthily*, shall be guilty of the body and blood of the Lord.” 1 Cor. 11 : 27 ; 10 : 21.



ROCK of Ages, cleft for me !
 Let me hide myself in thee ;
 Let the water and the blood,
 From thy wounded side that flowed,
 Be of sin the perfect cure ;
 Save me, Lord, and make me pure.

Should my tears forever flow,
 Should my zeal no languor know,
 This, for sin, could not atone ;
 Thou must save, and thou alone.
 In my hand no price I bring ;
 Simply to thy cross I cling.

When my pilgrimage I close,
 Victor o'er the last of foes,
 When I soar to worlds unknown,
 See thee on thy judgment throne,—
 Rock of Ages, cleft for me,
 Let me hide myself in thee.

AUGUSTUS M. TOPLADY.



BLESSED IS THAT SERVANT, WHOM HIS LORD, WHEN HE COMETH, SHALL FIND SO DOING."

Present Truth.



Y what are men sanctified?

"Sanctify them *through thy truth* : thy word is truth." John 17 : 17.

2. What is the Lord's will concerning his truth?

"Who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Tim. 2 : 4. That is, God wills it to be so; but men do not carry out the will of God.

3. After receiving a knowledge of the truth, what must one do to be sanctified?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2 : 13.

4. And what is necessary besides believing it?

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*." 1 Peter 1 : 2.

5. What effect does obedience to the truth have?

"Seeing *ye have purified your souls* in obeying the truth through the Spirit."
Verse 22.

6. How must worship be rendered to God, that it may be acceptable?

"God is a Spirit; and they that worship him must worship him *in spirit and in truth*." John 4 : 24.

7. How should the truth ever be cherished?

"Buy the truth, and sell it not." Prov. 23 : 23. In other words, buy the truth at whatever cost, and sell it under no consideration whatever.

8. Is there in the Bible what may be called "present truth"?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be *established in the present truth.*" 2 Peter 1 : 12.

NOTE. — There are some Bible truths that are applicable in all ages of the world, and are therefore *present* truth for every generation. There are, however, some truths in the Bible of a special character, and applicable only to one generation, to which the belief of them would be salvation. To believe the same truth a generation later, would not have the same effect. The case of the flood is to the point. It was a saving, present truth to Noah's generation. The following generation might believe in the flood, and yet be lost, simply because that particular point of faith had ceased to be a "present truth" in this special sense. It was a *past* truth, and had met its fulfillment. It would be just the same with reference to believing a certain point *before* it was due to the world. Had it been possible for the message proclaimed by John the Baptist to have been given by some one a generation before Christ appeared, it would have done the people no good to believe that message, simply because the time had not come for its fulfillment, and the people hearing it would never see it fulfilled. This is not so with the general truths of the Bible, — faith, repentance, etc. These are always in season, and of a saving nature at all times.

9. What was the special message to be proclaimed in Noah's day?

"And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth. *Make thee an ark of gopher wood.*" Gen. 6 : 13, 14.

10. Did Noah build the ark? and why?

"*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house : by the which he condemned the world, and became heir of the righteousness which is by faith.*" Heb. 11 : 7.

11. How many were saved in the ark?

"The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, *eight souls, were saved by water.*" 1 Peter 3 : 20. Probably many of those who were lost had the common faith of Noah and his family up to the time God gave him that special message. The difference then came, not because of their former belief, but because they did not, with those who were saved in the ark, accept the special, saving truth given for that time.

12. What special message was given to Jonah for the people of Nineveh?

"So Jonah arose, and went unto Nineveh, according to the word of the Lord. . . . And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah 3 : 3, 4.



13. What saved the people from the predicted overthrow?

“So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.” “And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.” Verses 5, 10.

14. What was the special mission of John the Baptist?

“There was a man sent from God, whose name was John. The same came for a witness, *to bear witness of the Light*, that all men through him might believe.” John 1 : 6, 7.

15. What answer did he return to those who asked him about his mission?

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” Verse 23.

16. John’s baptism was something new and startling to his generation. What did those do for themselves who rejected his doctrine?

“But the Pharisees and lawyers *rejected the counsel of God against themselves*, being not baptized of him.” Luke 7 : 30.

17. And what did those do who were baptized of John?

“And all the people that heard him, and the publicans, *justified God*, being baptized with the baptism of John.” Verse 29. That is, they honored or glorified God by the step they took, which showed their faith in his truth.

18. Did the reputed people of God receive Christ when he came?

“He came unto his own, and his own received him not.” John 1 : 11.

19. What reason did they give for not doing so?

“*We know that God spake unto Moses* : as for this fellow, we know not from whence he is.” John 9 : 29.

NOTE. — That was the trouble, — they had no faith in anything new. They *knew* that God spoke by Moses : it required no faith to believe that, and they incurred no risk by accepting Moses, for everything had demonstrated that he was sent of God. All could *see* that ; but here was one who, although he had come in fulfillment of the prophecies as their long-looked-for Messiah, yet there was a risk in accepting him because time had not worked out to a demonstration the truthfulness of his claims. In short, it required too much faith, as against their desire to walk by sight, to accept Christ, and so he was rejected. These people, however, believed in the flood that had saved Noah. They believed in Elijah and all the prophets ; but when it came to this special truth for their time, they failed. It may be the same with the present generation concerning the second advent. They may cling to old theories, because they think these have not been questioned, and reject the truths pertaining to the coming of the Master.

20. What did the people say when Christ referred to how their fathers slew the prophets ?

“If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” Matt. 23 : 30. While they professed to regret the action of their fathers in slaying the prophets for telling them new truths, they soon filled up the measure of their iniquity by putting to death the Son of God. This showed that they would have done the same as their fathers had they lived in their day. The Lord save this generation from regretting the work of the Jews in crucifying Christ, and then by unrighteous acts against his truth for this time, showing themselves worthy of being their successors.

21. What was the result of the Jews' not accepting Christ ?

“And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but *now they are hid from thine eyes.*” Luke 19 : 41, 42.

22. Is there to be a special message and work for the last generation ?

“Therefore be ye also ready ; for in such an hour as ye think not the Son of man cometh. *Who then is a faithful and wise servant*, whom his lord hath made ruler over his household, to give them meat in due season ?” Matt. 24 : 44, 45.

NOTE. — In view of the Lord's coming, a message will go forth, bearing “meat in due season” to the people. This must be the warning of the Lord's coming, and the preparation necessary to meet him. And because such a message was not always preached, is no evidence that it is *not* now to be proclaimed. Pastor John Robinson, in his farewell address to the Pilgrim Fathers on their departure from Holland for America, said : “The Lord knoweth whether I shall ever see your faces more ; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of his, be as ready to receive it as you ever were to receive any truth by my ministry ; for I am very confident that the Lord hath more truth and light yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw ; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented ; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.”

23. What is pronounced upon those who are found doing such work ?

“Blessed is that servant, whom his lord when he cometh shall find so doing.” Verse 46.

NOTES. — Luther declared : “I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, can not, suffer this wicked world much longer. The great day is drawing near, in which the kingdom of abominations shall be overthrown.”

"This aged world is not far from its end," said Melancthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole human family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom."

"Has not our Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch reformer, "and shall he not return? We know that he shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come!"

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me. It is the work of faith and the character of his saints to love his appearing and to look for that blessed hope."

24. What will be the burden of that proclamation?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12.

25. How earnestly is this work to be prosecuted?

"And the lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that my house may be filled." Luke 14 : 23.

NOTE.—This work is now going on. In every part of the world the sound of the third angel's message is being heard, and measures are in progress everywhere to urge men to obey the truth. Many of these ambassadors feel as did the apostle: "Knowing therefore the terror of the Lord, we *persuade men*." 2 Cor. 5 : 11.



YE servants of the Lord,
Each in his office wait;
Observant of his heavenly word,
And watchful at his gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins as in his sight;
His coming thus proclaim.

O, happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned.

PHILIP DODDORIDGE.





Wisdom.



HAT is recommended as the principal thing to gain ?

“*Wisdom* is the principal thing ; therefore get wisdom.” Prov. 4 : 7. *Wisdom*. — “The quality of being wise ; knowledge, and the capacity to make due use of it.” — *Webster*. A person may have an abundance of *knowledge*, and still show no *wisdom*.

2. What will this acquisition bring to those who obtain it ?

“Exalt her, and she shall *promote thee* : she shall *bring thee to honor*, when thou dost embrace her. She shall give to thine head an ornament of grace : *a crown of glory shall she deliver to thee.*” Verses 8, 9.

3. How are the things of earth to be compared to it ?

“She is more precious than rubies : and all the things thou canst desire *are not to be compared unto her.*” Prov. 3 : 15.

4. Whence comes this precious acquirement ?

“For the Lord giveth wisdom.” Prov. 2 : 6.

5. How may one obtain it ?

“If any of you lack wisdom, *let him ask of God*, that giveth to all men liberally, and upbraideth not ; *and it shall be given him.*” James 1 : 5.

6. What does this asking involve ?

“*But let him ask in faith*, nothing wavering : for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.” Verses 6, 7.

7. What is the beginning, or first state, of wisdom ?

“*The fear of the Lord* is the beginning of wisdom : *a good understanding have all they that do his commandments* : his praise endureth forever.” Ps. 111 : 10. The meaning of this text is fully set forth by the words of the apostle : “Behold, thou art called a Jew, and retest in the law, . . . *and knowest his will*, and approve the things that are more excellent, being instructed out of the law.” Rom. 2 : 17, 18. This is truly a good understanding, and one that all may have who will do the commandments of God.

8. What has the Saviour promised to those who will keep his words ?

“If a man love me, he will keep my words : and my father will love him, and we will come unto him, *and make our abode with him.*” John 14 : 23.

9. When the Spirit of God is thus received, what will it do for the individual?

“But God hath revealed them unto us by his Spirit; *for the Spirit searcheth all things, yea, the deep things of God.*” 1 Cor. 2 : 10.

10. What is included in these “deep things”?

“O Lord, how great are thy works! and thy thoughts are very deep.” Ps. 92 : 5.

11. How far may one hope to know the mind of God regarding himself?

“But be ye transformed by the renewing of your mind, that ye may prove what is that *good, and acceptable, and perfect will of God.*” Rom. 12 : 2.

12. How will he appear who has been thus honored of God?

“Who is as the wise man? and who knoweth the interpretation of a thing? a man’s wisdom maketh his face to shine, *and the boldness of his face shall be changed.*” Eccl. 8 : 1.

13. How many kinds of wisdom are there?

“Howbeit we speak wisdom among them that are perfect: yet not the *wisdom of this world.* . . . But we speak the wisdom of God in a mystery, even the *hidden wisdom, which God ordained before the world unto our glory.*” 1 Cor. 2 : 6, 7.

14. How is worldly wisdom regarded by God?

“For the wisdom of this world *is foolishness* with God.” 1 Cor. 3 : 19.

15. What is the character of that wisdom which comes from God?

“But the wisdom that is from above is first *pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*” James 3 : 17.



ROAD is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

Deny thyself, and take thy cross,
Is thy Redeemer’s great command;
Nature must count her gold but dross,
If she would gain that heavenly land.

The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.



The Eastern Question.

THE eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. Beginning with the first year of Darius the Mede, it passes through the remainder of Persian history (verse 3), the brief reign of Alexander the Great (verses 3, 4), followed by the long contests between the kings of Syria and Egypt, the former called "the king of the North," and the latter, "the king of the South," these countries being respectively north and south from Jerusalem (verses 5-15); then passes into Roman history (verses 16-29), notices the crucifixion of Christ (verse 22), touches upon the work of the papacy (verses 30-33), the great Reformation (verse 34), the end of papal supremacy in 1798 (verse 35); then introduces, and ends with, the closing portion of the history of the Turkish empire, this empire now including, as a part of its domain, the identical territory of the old Assyrian kingdom, and for this reason receiving also the name, "The king of the North." Verses 40-45. It is this introduction of the Turkish empire that connects the prophecy with the "Eastern Question;" for the Eastern Question is simply the question of how the remains of the now nearly defunct Turkish empire shall be disposed of. A definite point in the prophecy, sufficiently far back to include all that is said about the Eastern Question, is found in verse 35. With that we therefore commence the investigation.

1. What are the three prominent things brought to view in verse 35 ?
 - (1.) A period of persecution ; (2.) The fact that this persecution is measured by a prophetic period — "a time appointed;" and (3.) That this prophetic period brings us to a season called "the time of the end."

2. What time of persecution is thus limited in the Scriptures by a prophetic period?

There are but two instances of such a nature. The first is the persecution under Diocletian, from A. D. 302 to 312, "ten days" (*years*. Rev. 2:10); but this is too far in the past to reach anywhere near to the "time of the end," and consequently cannot be the one here intended. The second is the great period during which the papacy was to make war upon, and wear out, the saints of the Most High (Dan 7:25; Rev. 13:7),—a period which the prophets five times mention as containing 1260 years. Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5. Papal supremacy commenced in A. D. 538, and ended in 1798. Thus we find ourselves located by verse 35, in the year 1798, at the end of the 1260 years, and at the beginning of a period called "the time of the end."

3. What does the prophecy next bring to view?

A "king," or nation, which in its national capacity should take upon itself the profession of atheism. Verses 36, 37

4. What nation has ever taken such a position

France, and it alone of all nations of which any mention is made in history; and this was during the great French Revolution,—the "reign of terror,"—1793 to 1798. Both the nature of the Revolution, and the date, compel us to apply verses 36 and 37 to the French nation at that time.

5. Having thus introduced France, how long does the prophecy dwell upon that power?

Down to, and including a portion of, verse 40.

6. What change is noticed in verse 38?

The introduction of a new worship and a strange god whom their fathers knew not.

7. How was this fulfilled?

By the introduction of the "worship of Reason," in the person of a lewd woman; which the historian calls another "insane feature of those insane times."

8. What unique transaction is noticed in the last clause of verse 39?

"And shall divide the land for gain."

9. How was this fulfilled?

It was literally fulfilled in the confiscation of the estates of the nobility by the revolutionists, and in the selling out of these estates in small lots, to a multitude of Frenchmen. The result was to place more than seven hundred million pounds sterling, or over three billion, five hundred million dollars, in the depleted French treasury. See Alison, vol. 4, p. 151.

10. What time is introduced in verse 40?

The time of the end—1798. See remarks on verse 35.

11. Who is the "king of the South," now again brought to view?
Egypt. Verses 5-15.
12. Against whom does this "king of the South" "push," or make a feeble resistance?
Against "him;" that is, the atheistical king of verses 36-39, or France.
13. Who is the "king of the North," now also introduced?
Turkey, because it occupies the *same territory* everywhere else in the prophecy called the "king of the North." See verses 6-15, and introductory remark.
14. What movements, then, does verse 40 call for, according to the application here made?
The breaking out of hostilities between Egypt and France, and between Turkey and France, all in the year 1798.
15. What is the testimony of history on this point?

It testifies that these very events did occur in that very year. Napoleon, on the strength of fancied Egyptian provocations, entered upon his Egyptian campaign in the spring of 1798, and was making an easy conquest of the country, when Turkey, through jealousy of the French, and through opposition to their designs in Egypt, fostered by English diplomats, declared war against France on the 2d of September of that year. England and Russia were in alliance with Turkey in this struggle, and their navies furnished the "many ships" of the prophecy, while their aid added to the "whirlwind" onset of the Turks.

16. What is indicated by the closing declaration of verse 40, that "*he* shall enter into the countries, and shall overflow and pass over"?

That one of the parties engaged in this conflict would emerge from it in great triumph. The victorious party in this struggle was the Turks. The French, under Napoleon, found the Turkish forces strongly intrenched at Acre, in Palestine, on the Mediterranean. After sixty days spent in fruitless efforts to dislodge them, Napoleon was obliged to sound the note of retreat, and lead his forces back to Egypt. Additional reverses soon compelled the French to retire to their own country, leaving Egypt in possession of the Turks. In the light of these facts, it is impossible to apply the latter part of verse 40 to any but the Turks. Egypt, twice prostrated,—by the French first, then by the Turks,—certainly did not "overflow and pass over." The French, ignominiously retracing their steps to their own land, did not fulfill this specification. But the Turks, victorious over the French, and lords of Egypt, certainly did. The Turks thus came to take the leading position in the occurrences of those times, and now the prophecy drops the French, transfers the burden of its testimony to the victorious Turk, and traces his history from this point on to the end.

17. To what do verses 41-43 relate?

To the advantages and prestige gained by the Turks in that war of 1798-1801. They recovered all the places taken by the French in the "glorious land,"—Palestine; they did not turn aside eastward to overrun Edom and Moab and Ammon; but did enter Egypt, put it under heavy tribute, and received embassies of friendship and congratulation from the Libyans and Ethiopians, located southward in the interior of Africa.

18. To what does the testimony of verse 44 point?

To another war, in the present century, excited by the threatening attitude of nations on the east and north of Turkey.

19. In what has this been fulfilled?

In the Crimean war of 1853-56, which originated from the threatening attitude of Persia on the east of Turkey, and Russia on the north. Dr. Clarke, closing his commentary on the Old Testament in 1825, foreshadowed this movement when, commenting on this verse, he said, "It may mean that the Persians on the *east*, and the Russians on the *north*, will at some time greatly embarrass the Ottoman government." Twenty-eight years elapsed, and the Crimean war sustained the application of Dr. Clarke, and fulfilled the prophecy. England and France came to the help of Turkey, and Russia was compelled to subscribe to the humiliating conditions of the treaty of Paris in 1856. By this she was obliged to disarm her ships of war, and dismantle her fortresses on the shores of the Black Sea.

20. What move on the part of the Turkish power does the prophecy next indicate?

"And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45.

21. What is meant by the "tabernacles of his palace"?

The seat of government.

22. Where is this now?

At Constantinople, on the banks of the Bosphorus.

23. To what place does the prophecy point for its future location?

"Between the seas, in the glorious holy mountain," an expression which Bishop Newton says "must denote some part of the holy land;" and if so, it can be none other than Jerusalem. We must therefore look for the Turks to remove their seat of government from Constantinople to Jerusalem. They will never do this till they are obliged to leave Europe; and this will be their last move. They then come to their end, and none help them. Thus the prophecy points to a movement on the part of Turkey which lies at the very center of the Eastern Question,— "driving the Turk into Asia, and scrambling for his territory," as Carleton, the Boston *Herald* correspondent, expressed it.

24. What is the prospect that such a move is inevitable in the near future?

To answer this, it is only necessary to consider briefly the relation of Turkey to other European powers, particularly to Russia. It has been the dream of Russia, ever since the days of Peter the Great, who died in 1725, to secure Constantinople, and control the important outlet from the Black Sea to the Mediterranean. Peter left a last will and testament enjoining upon his successors on the Russian throne, a policy to be pursued in the extension of the empire. Among its provisions, one was to "take every possible means to secure Constantinople;" another, to "stir up strife between Turkey and Persia," and to "hasten the decay of Persia," so as to open a way through the East to India, the great store-house of the world. The unremitting effort to carry out this policy has made Russia for the past hundred and fifty years what it is today, a standing menace to the peace of Europe and the East. Napoleon Bonaparte understood this policy, and when a prisoner on St. Helena, told his keeper, Gov. Hudson, that Alexander once proposed to him that they divide the map of Europe between them, he (Alexander) to have Constantinople, and Napoleon to take his choice of any remaining territory. "I would not do it," said Napoleon; "for I foresaw that if Russia once gained control of the Mediterranean, she would become a great maritime power, and thus the equilibrium of Europe would be destroyed."

It was in the line of this Russian policy that the Crimean war occurred, which closed in a manner to check for awhile Russian advancement. Russia watched her opportunity to break away from that treaty of 1856, and found it in 1870. Great Britain and France were parties to that treaty. But in 1870 France was paralyzed by the Franco-Prussian war; and England was powerless to enforce the treaty without the aid of France. Then Russia boldly announced that that treaty was at an end, and she should regard it no longer. All her warlike preparations were resumed in the Black Sea, and the Turko-Russian war of 1877 followed. Other nations again helped the Turks, and the treaty of Berlin again restrained for a time the Russians. But Russia is now trampling upon that treaty. That treaty made Batum, on the Black Sea, a free port. Russia, in defiance of that stipulation, has closed it. All Russia's trouble about "rectifying the boundary" in Afghanistan, arises from her policy to open a path in that direction to India. Her recent interference in the case of Prince Alexander and the Bulgarians, comes from her fixed determination to secure Constantinople. The nations have heretofore combined together to keep the Turks in their place, because no one of them has been willing that any other one should gain Constantinople, as that would destroy the "equilibrium," or the "balance of power." But in every conflict the Turks have grown weaker; and it only remains for the nations to come to some agreement as to the disposal of the remains of the "sick man," which may be reached almost any day, and Turkey in Europe will cease to exist. Then they must move the seat of government into Asia, and every probability would point to Jerusalem as its location.

Her end speedily follows. Other nations have helped her,—in her war with France in 1798; with Egypt in 1838-40; with Russia, 1853-56; and with Russia again in 1877. But the prophecy says the time will come when none will help her. Dan. 11:45.

25. What takes place in connection with this downfall of Turkey?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."
Dan. 12: 1.

26. Who is Michael?

Christ. Jude 9; 1 Thess. 4: 16; John 5: 25, 28.

27. What is meant by his "standing up"?

To "stand up," as applied to a king, signifies in scripture phraseology, to ascend the throne, or to reign. Dan. 11: 2-4. When the Turk comes to his end, the prophecy declares that "at that time" Michael shall stand up. Thus the downfall of Turkey, which every intelligent person will not hesitate to admit is inevitable in the very near future, becomes the signal for the beginning of the reign of Christ, his advent in the clouds of heaven, the time of trouble, the resurrection of the dead, and the end of all things.



WATCHMEN on the walls of Zion,
What, O tell us, of the night?
Is the day-star now arising?
Will the morn soon greet our sight?
O'er your vision
Shine there now some rays of light?

Tell, O tell us, are the landmarks
On our voyage all passed by?
Are we nearing now the haven?
Can we e'en the land descry?
Do we truly
See the heavenly kingdom nigh?

Light is beaming, day is coming!
Let us sound aloud the cry;
We behold the day-star rising
Pure and bright in yonder sky!
Saints, be joyful;
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the land is near;
Onward, onward we are hasting,
Soon the haven will appear;
Let your voices
Sound aloud your holy cheer.



The Seventh Part of Time.



Is there a certain day in this dispensation which the Lord calls his?

"I was in the Spirit on the Lord's day." Rev. 1 : 10.

2. Of what day is Christ the Lord?

"The Son of man is Lord also of the Sabbath day." Mark 2 : 28.

3. Is there a law regulating the Sabbath day?

"Wherefore *it is lawful* to do well on the Sabbath days." Matt. 12 : 12. That is, it is according to law to do well on the Sabbath. There must, then, be a law to regulate the use of the day.

4. What is the only law of the Sabbath in the Bible?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work ; but *the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work*, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore *the Lord blessed the Sabbath day, and hallowed it.*" Ex. 20 : 8-11. This law does not say a seventh day is *your* Sabbath, or *my* Sabbath ; but *the seventh day is the Sabbath of the Lord*. It is the Lord's Sabbath, and he commands us to observe it in honor of him. We have no authority to decide when the seventh day comes, only as it is shown by the word of God.

5. How has God pointed out the day of the Sabbath?

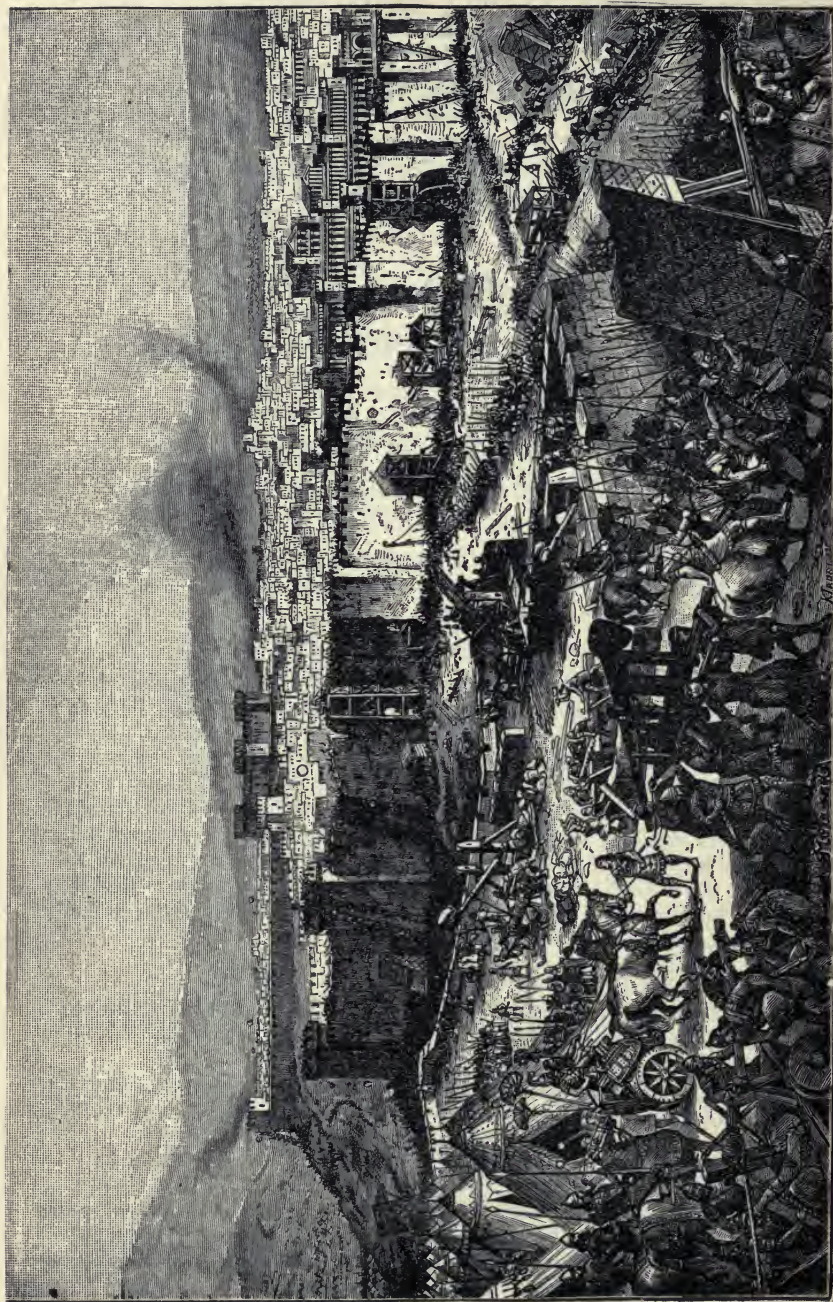
"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you."

"Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16 : 4, 26.

NOTE. — By giving the manna from heaven on six successive days, and withholding it on the next, and by calling this the "seventh day which is the Sabbath," God plainly indicated which was his holy rest-day.

6. How was the Sabbath to be regarded?

"In it thou shalt not do any work." Then they could not even gather manna on that day, because the Lord had specially said that no one should go out of his place on the Sabbath ; but should have enough manna gathered the day before to last over two days. Verse 29.



7. But suppose an Israelite had adopted the first day as the Sabbath, thinking a seventh part of time would answer God's requirement as well; how would he have lived through the day?

He would have been obliged to fast; for no manna had fallen the day before. "On the seventh day, which is the Sabbath, in it there shall be none." Verse 26. After finding his first day inconvenient, suppose that he had resolved to adopt another day instead of the first, in order to have one that would not come immediately after a day on which no manna was to fall, and that he chose the second day of the week for his next Sabbath, gathering, according to the direction of God, a double portion of manna on the previous day for his Sabbath supply. He would then fast, just the same as when attempting to keep the first day.

8. Why would he need to fast?

Because, when he uncovered the food gathered the day before, he would find it alive with vermin, and sending forth a stench that would forbid his eating it. "Some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them." Verse 20. It would be the same with every succeeding day of the week, except the veritable day the Lord had chosen.

9. Why was not the manna corrupt which was kept over until the seventh day?

Because the Lord preserved it. "And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." Verse 24.

10. Suppose one at that time had permitted his grown-up sons and daughters to keep another day from the one of his choice, on the plea that all should exercise their individual judgment as to the day they chose to keep; what part of the Sabbath commandment would he still violate?

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter," etc. He would really be a Sabbath-breaker, according to the only Sabbath law in the universe, and the one, too, which he professed to respect. The Sabbath commandment requires the master of the house and land to have all about him quiet on the Sabbath. It also forbids any one's using his individual judgment as to what day he may keep for the Sabbath. God selects the day for all, and says, "It is my day; keep it because I have set it apart." No one has a right to substitute another day in the place of the one chosen of God to be kept holy.

11. What instruction with reference to the Sabbath did our Saviour leave for those who should live at the time of Jerusalem's overthrow, A. D. 70?

And pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. This shows that Christ not only knew the Sabbath would be in existence seventy years after the beginning of the Christian era, but that he also regarded the Sabbath as a definite day of the week. Some teach that the Sabbath is not definite, but only "a seventh part of time," or "one day in seven, and no day in particular." This would make our Lord say, "But pray ye that your flight be not in the winter, neither on a seventh part of time," which is too ridiculous to need comment.



The Sabbath in History.

WHEN and by what acts was the Sabbath made ?

"And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made." Gen. 2 : 2, 3.

2. What important division of time is marked off by the Sabbath ?—
The week.

NOTE. — "One of the most striking collateral confirmations of the Mosaic history of the creation, is the general adoption of the division of time into *weeks*, which extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern barbarians, — nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. It is to be observed, that there is a great difference between the concurrence of nations in the division of time into *weeks*, and their concurrence in the other periodical divisions into years, months, and days. These divisions arise from such natural causes as are everywhere obvious ; viz., the annual and diurnal revolutions of the sun, and the revolution of the moon. The divisions into weeks, on the contrary, seems perfectly arbitrary ; consequently, its prevailing in distant countries, and among nations which had no communication with one another, affords a strong presumption that it must have been derived from some remote tradition (as that of the creation), which was never totally obliterated from the memory of the Gentiles, and which tradition has been older than the dispersion of mankind into different regions." — *Horne's Introduction*, vol. 1, p. 69.

3. Two thousand five hundred years after creation, the Sabbath was proclaimed, with the other moral commands, from Mount Sinai. Why did God say he had put his blessing upon that day ?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 11.

4. What befell the city of Jerusalem when it was captured by the king of Babylon ?

"And all the vessels of the house of God . . . he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire." 2 Chron. 36 : 18, 19.

5. Of what prophecy was this a fulfillment ?

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17 : 27. Compare this text with 2 Chron. 36 : 21.

6. After the restoration of Israel from the Babylonian captivity, what was said to have been the reason of their punishment ?

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13 : 17, 18.

7. How did Christ regard the Sabbath during his earthly ministry ?

"And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16.

8. How did he wish to have it regarded by his disciples at the siege of Jerusalem, nearly forty years after his death ?

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24 : 20.

9. What does Morer say of the Sabbath in the early church

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons, and it is not to be doubted but that they derived this practice from the apostles themselves, as appears by several scriptures to that purpose." — *Dialogues on the Lord's Day*, p. 189.

10. What was the first effort of the Roman Church in behalf of the recognition of Sunday ?

"In A. D. 196, Victor, bishop of Rome, attempted to impose on all the churches the Roman custom of having Easter fall every year on Sunday." — *Bower's History of the Popes*, vol. 1, pp. 18, 19.

11. What was one of the principal reasons for convoking the Council of Nice ?

"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy." — *Boyle's Historical View of the Council of Nice*, p. 22, ed. of 1839.

12. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox." — *Idem*, p. 23.

13. In urging the observance of this decree on the churches, what reason did Constantine assign for it?

"Let us then have nothing in common with the most hostile rabble of the Jews." — *Idem*, p. 52.

14. What had Constantine already done, in A. D. 321, to help forward Sunday to a place of prominence?

He issued an edict forcing "the judges and town people and the occupation of all trades" to rest on the "venerable day of the sun." See *Encyclopedia Britannica*, art. Sunday.

15. Eusebius was bishop of Cæsarea, and one of Constantine's most trusty supporters. Who did he say had changed the obligations of the Sabbath to Sunday?

"All things whatsoever that it was duty to do on the Sabbath, *these we have transferred to the Lord's day.*" — *Eusebius's Commentary on the Psalms*, quoted in Cox's "*Sabbath Literature*," vol. 1, p. 361.

16. What did Sylvester, bishop of Rome, do for the Sunday institution in the fourth century by his "apostolic authority"?

He changed the title of the first day, calling it the LORD'S DAY. See "*Historia Ecclesiastica*" per M. Ludovicum Lucium, cent. 4, cap. 10, pp. 739, 740, ed. Basilea, 1624.

17. What did the Council of Laodicea decree in A. D. 364?

"The Council of Laodicea . . . first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema." — *Dissertation on the Lord's Day Sabbath*, pp. 33, 34, 44.

18. But did Christians of the early church keep the Sabbath?

"Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church." — *Coleman's Ancient Christianity Exemplified*, chap. 26, sec. 2.

19. What day was observed in the Dark Ages by some of the Waldenses?

"They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God." — *Jones's Church History*, vol. 2, chap. 5, sec. 4. They were also called "Sabbati," or "Sabbatati," because they observed the seventh-day Sabbath. See Benedict's "*General History of the Baptist Denomination*," pp. 412, 413, ed. of 1813.

20. We have seen that paganism brought Sunday to the forefront as a "venerable" day, and popery gave it the title of "Lord's day." What claim is now made by the Roman Church concerning the change of the Sabbath to Sunday?

"*Ques.* — Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* — Had she not such power, she could not have done that in which all modern religionists agree with her, — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." — *Doctrinal Catechism.* This is taught also in nearly all Catholic books of instruction.

21. Among the early Reformers, were there any who observed the seventh day?

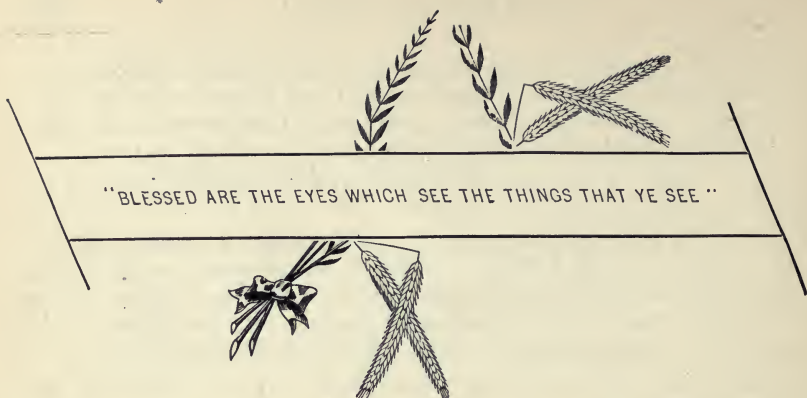
Carlstadt held to the divine authority of the Sabbath from the Old Testament." *Life of Luther, p. 402.*

22. What did Luther say of Carlstadt's Sabbath views?

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath — that is to say, Saturday — must be kept holy." — *Luther, against the Celestial Prophets, quoted in the Life of Martin Luther in Pictures, p. 147.*

NOTE. — Through the efforts of those who opposed the Sabbath during the Reformation, Sunday was brought from Catholicism into the Protestant church, and is now cherished as an institution of the Lord. It is clear, however, that it is none of his planting, but rather that of his enemies. The Lord sowed different seeds in the field; but "an enemy hath done this," to lead God's people away from the truth. A proclamation is now going forth, however, to revive the truth on this point. Some will heed the call, and when the message closes, God will have a people who are willing to recognize him fully by keeping his down-trodden Sabbath. To these he will say, "Well done."





The Day which the Lord hath Made.



HAT was David made to rejoice in ?

"This is *the day which the Lord hath made* ; we will rejoice and be glad in it." Ps. 118 : 24.

2. What had the Lord become to David ?

"The Lord is *my strength and song*, and is become *my salvation*." Verse 14.

3. What did he wish opened to him ?

"Open to me the gates of righteousness : I will go into them, and I will praise the Lord : *this gate of the Lord, into which the righteous shall enter*." Verses 19, 20. Christ was the "gate," or way of life, that David was anxious to have opened.

4. What did he say had become of the rejected stone ?

"The stone which the builders refused is become the head stone of the corner." Verse 22. This was prophecy relating to Christ. See Matt. 21 : 40-44 ; 1 Peter 2 : 4-7.

5. How did David regard this wonderful work to be done ?

"This is the Lord's doing ; it is marvelous in our eyes." Verse 23. In all these passages the psalmist speaks of the salvation he expects through Jesus Christ, and in prophetic vision looks forward to the day of its manifestation. It was marvelous indeed to him, and he exclaimed, "This is the day which the Lord hath made ; we will rejoice and be glad in it."

6. When should one rejoice in the Lord ?

"*Rejoice in the Lord alway* ; and again I say, Rejoice." Phil. 4 : 4 ; 1 Thess. 5 : 16. Not only on one day of the week, but *always*.

7. Of what day did the psalmist speak?

“For he saith, I have heard thee in a time accepted, and in *the day of salvation* have I succored thee ; behold, now is the accepted time ; behold, now is the day of salvation.” 2 Cor. 6 : 2.

8. Who besides David rejoiced on account of that day?

“Your father *Abraham* rejoiced to see my day ; and he saw it, and was glad.” John 8 : 56.

9. How did Abraham learn of Christ’s day?

“And the Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham.*” Gal. 3 : 8.



GLORY gilds the sacred page,
Majestic like the sun ;
It gives a light to every age,
It gives, but borrows none.

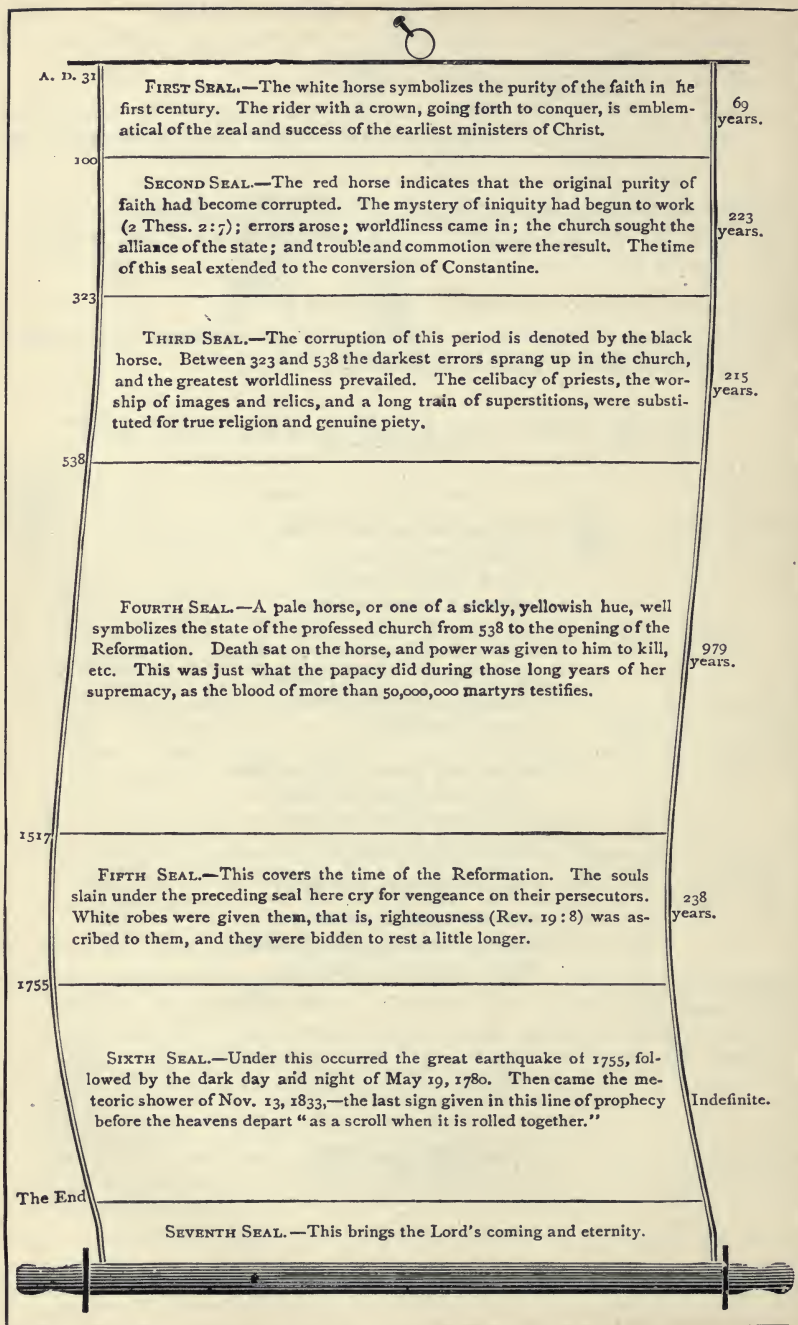
The Spirit breathes upon the word,
And brings the truth to sight ;
Precepts and promises afford
A sanctifying light.

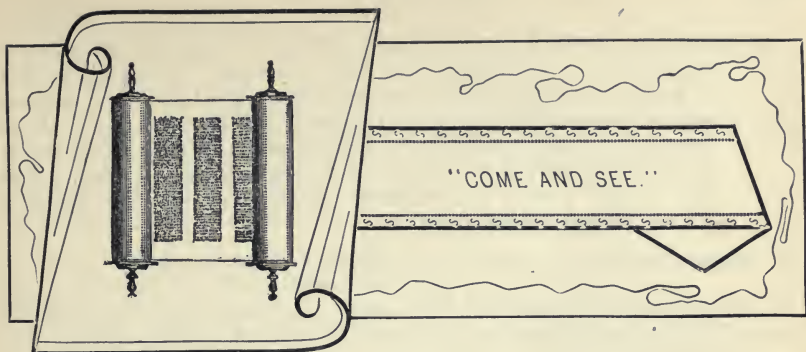
The hand that gave it, still supplies
The gracious light and heat ;
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display ;
It makes a world of darkness shine
With beams of heavenly day.

WM. COWPER.







The Seven Seals.

WHAT was shown upon the opening of the first seal?

“And I saw when the Lamb opened one of the seals, . . . *a white horse*: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” Rev. 6: 1, 2.

NOTE. — As the number *seven* in the Scriptures denotes completion or perfection, it is safe to say that the seven seals embrace the whole of a certain class of events reaching down to the close of probationary time. The seven trumpets are symbols of wars; but the seals denote events of a religious nature. The symbol of a rider on a white horse, going forth conquering and to conquer, is a fitting emblem of the triumphs of the gospel in the first century of this dispensation.

2. What went out upon the opening of the second seal?

“And when he had opened the second seal, . . . *there went out another horse that was red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” Verses 3, 4.

NOTE. — If the whiteness of the first horse denoted the purity of the gospel which its rider propagated, then the change of color in the second horse would show that corruption had begun to creep in when this symbol applies. It is true that such a state of things did succeed the apostolic church. Worldliness came in. The church sought alliance with the secular power, and trouble and commotion was the result. This symbol extends to the time of Constantine, when a complete union of church and state was effected.

3. What was the color of the symbol under the third seal?

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, *a black horse*; and he that sat on him had a pair of balances in his hand.” Verse 5.

NOTE. — From the time of Constantine to A. D. 538, when the papacy was established, may be truly characterized by a “black” horse, if we consider the gross errors that were imbibed by, and the superstitions that sprang up in, the

church during that time, of which Mosheim says : "Those vain fictions, which an attachment to the Platonic philosophy and to popular opinions had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished in various ways. Hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen." — *Ecclesiastical History*, cent. 4, part 2, chap. 3, par. 1.

4. What change was seen in the symbol of the fourth seal ?

"And when he had opened the fourth seal, . . . behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Verses 7, 8.

NOTE. — This is an unnatural color. The original denotes the *pale* or *yellowish* color seen in blighted plants. The symbol evidently refers to the work of persecution and death by the Roman Church upon the people everywhere. "And power was given unto them." This extended from A. D. 538 to the time when the Reformers commenced their work of exposing the true character of the papacy.

5. On the opening of the fifth seal, what was seen under the altar ?

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Verse 9. That is, when the Reformers exposed the work of the papacy, it was then called to mind how many martyrs had been slain for their faith.

6. What were these martyrs represented as doing ?

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?" Verse 10. They cried for vengeance, just as Abel's blood cried from the ground. Gen. 4 : 10. Not that they were in heaven with these vindictive feelings ; but they were under the altar — on which they had been slain. On this point Dr. A. Clarke says : "The altar is upon earth, not in heaven."

7. What was done for these martyrs because they thus cried ?

"And while robes were given unto every one of them ; and it was said unto them, That they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Verse 11.

NOTE. — These had been slain during the hundreds of years covered by the preceding seal. Their persecutors had, most of them, at least, died. And if they had at death passed to their punishment, as is by some supposed, why should the martyred ones still importune for their punishment ? In this, as in other parts of the Bible, the figure of personification is used, and things that are not are represented as though they did exist. See Rom. 4 : 17. These martyrs had gone down under the darkness and superstition of the preceding seal, covered with ignominy and shame, as heretics. Now in the light of the

Reformation they are seen to have been righteous, and hence they are said to have "white robes." "The fine linen [white robes] is the righteousness of saints." Rev. 19:8. Righteousness is ascribed to them, and when they have rested a little longer where they are, — under the altar, — till all others who are to fall for their faith have followed them, then together they will be raised to immortal glory.

8. What was first seen on the opening of the sixth seal?

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Verse 12, first part.

NOTE. — This unquestionably refers to the great earthquake of Nov. 1, 1755, which covered 4,000,000 square miles [6,500,000 square kilometers]. Lisbon (Portugal), which had before contained 150,000 inhabitants, was almost entirely destroyed. It is said that 90,000 persons perished on that occasion. (See Encyclopedia Britannica.) As one writer has described it: The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped." "The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day."

9. What was to follow the great earthquake?

"And the sun became black as sackcloth of hair, and the moon became as blood." Verse 12, latter part. This refers to the dark day and night of May 19, 1780, when the darkness and gloom were such as to give the general opinion that the day of judgment was at hand. See Pres. Dwight, in Connecticut Historical Collections, and other authors quoted in reading, "Our Lord's Great Prophecy," p. 35.

10. What was the next event under this seal?

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verse 13. This was fulfilled in the wonderful meteoric shower of Nov. 13, 1833. Describing the scene in the vicinity of Niagara Falls, one writer says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of *the firmament descending in fiery torrents over the dark and roaring cataract.*" — *Our First Century*, p. 330.

NOTE. — Henry Dana Ward, writing for the *Journal of Commerce*, in regard to the falling stars of Nov. 13, 1833, said (issue of Nov. 15, 1833): "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the



appearance of the heavens, as that which St. John uses in the prophecy. [Rev. 6 : 13.] The falling stars did not come as if from several trees shaken, but as from *one*; those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as the *ripe* fruit falls. Far from it; but they flew, they were *cast*, like the unripe fruit which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree." See illustration, p. 66.

11. What was to follow the sign of falling stars?

"And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places." Verse 14. We are now standing between the two—the last of the signs in the heavens, and the removal of the heavens and the solid earth out of their places. The signs that mark the approach of the Saviour and the dissolution of earthly things are all in the past, and the world awaits the sound of the last trump as the closing scene in the thrilling drama. Then the wicked of every class will fly to the caverns and fissures of the rocks, in a fruitless attempt to hide their guilt from Him who sits on the throne.

12. After the sealing work brought to view in Rev. 7, which takes place under the sixth seal, how is the seventh seal introduced?

"And when he had opened the seventh seal, *there was silence in heaven* about the space of half an hour." Rev. 8 : 1.

NOTE. — The sixth seal introduced the events connected with the second coming of Christ. The seventh must refer to that event, and its accompanying effect. When Christ comes, all the holy angels will accompany him. Matt. 25 : 31. If *all these* celestial harpers leave the heavenly courts, it follows that silence will reign in heaven during their absence. A half-hour of prophetic time would be about seven days. See reading on "A Remarkable Symbol," p. 29.



It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fullness of glory
To receive from the world his own.

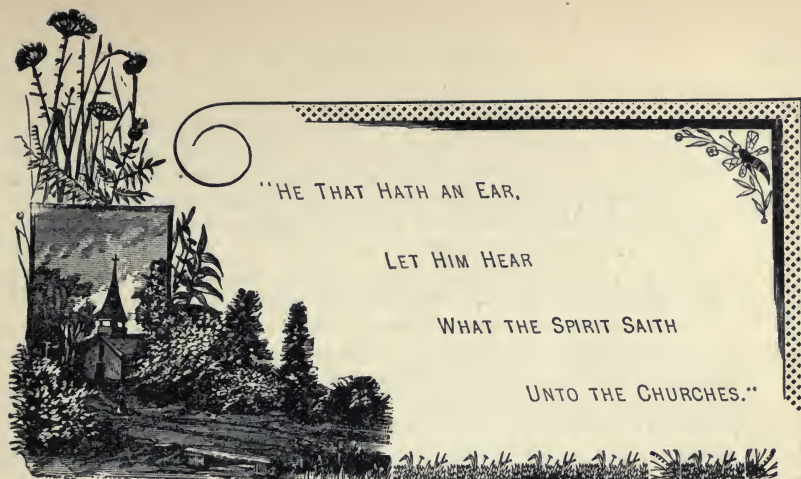
It may be at mid-day, it may be at twilight,
It may be, perchance, that the blackness of midnight,
Will burst into light in the blaze of his glory
When Jesus receives his own.

O joy! O delight! should we go without dying,
No sickness, no sadness, no dread, and no crying,
Caught up through the clouds with our Lord into glory,
When Jesus receives his own.

H. L. TURNER.

A. D. Z.	100.	322.	538.	1798.	1833.	1844.
73 Years.	223 Years.	215 Years.	1269 Years.	35 Years.	11 Years.	To the End.
EPHESUS.	SMYRNA.	PERGAMOS.	THYATIRA.	SARDIS.	PHILA- DEL- PHIA.	LAODICEA.
First, or Desirable.	Myrrh, or Sweet- smelling Savor.	Hight, or Elevation.	Savor of labor, or Sacrifice of contrition.	Song of Joy, or that which remains.	Broth- erly Love.	A just people, or judging the people.
Pure.	Bloody.	Corrupt.	Death.	Lack of Zeal.	Love.	Lukewarm.

THE messages to the seven churches are prophetic, and cover the entire Christian age. The diagram is designed to show the probable time covered by each. Beginning with A. D. 27, the time of the Saviour's baptism, and the opening of his earthly ministry, the first church, "Ephesus," meaning *first*, or *desirable*, began its history. This covered the lives of the early apostles, and gave way to the next state of the church about the beginning of the second century. This church was called "Smyrna," meaning *myrrh*, or *sweet-smelling savor*, because of the pagan persecutions that beset them. About the year 323 the church was *elevated*, or lifted above its persecutions, by the conversion of the Emperor Constantine to Christianity. In 538, another change took place, when the Bishop of Rome was made head over the churches, and constituted the corrector of heretics. For 1269 years that power bore sway over God's people, condemning whom it would, and during this time millions were put to death for their adherence to the Bible. Passing the time when the power of Rome over the church of God was broken, in 1798, the church then entered its time of rejoicing, and received a name signifying *song of joy*. After the sign of the falling stars appeared, which was to mark the time of the Lord's coming near (1833), the church passed into that expectant period; and while waiting for the Lord they distributed their goods to the needy, in a *brotherly* way, as did the apostles of old. Coming to 1844, when the great High Priest in heaven passed into the most holy place for the cleansing of the sanctuary, the investigative judgment opened, and this state of the church is to continue till the Lord comes to gather the faithful of all ages.



The Seven Churches.

WHAT title is given the last book of the Bible ?
 "The *Revelation* of Jesus Christ." Rev. I : 1.

2. For whom is all revelation given ?

"The secret things belong unto the Lord our God ; but *those things which are revealed belong unto us and to our children forever.*" Deut. 29 : 29.

3. For what purpose was the Revelation given ?

"The Revelation of Jesus Christ, which God gave unto him, *to show unto his servants things which must shortly come to pass.*" Rev. I : 1.

4. What great event, revealed therein, is to "shortly come to pass" ?

"Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him ; and all kindreds of the earth shall wail because of him." Rev. I : 7 ; Matt. 24 : 30.

NOTE. — As the most important events revealed in this book, are those connected with the second coming of Christ, the greater part of this prophecy must have its application in the very last days.

5. What encouragement is given to induce all to study the book of Revelation ?

"*Blessed is he that readeth,* and they that hear the words of this prophecy, and keep those things which are written therein ; for the time is at hand." Verse 3.

6. To whom was the book dedicated ?

"John to the *seven churches* which are in Asia." Verse 4.

7. What were the names of these seven churches ?

"What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto *Ephesus*, and unto *Smyrna*, and unto *Pergamos*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea.*" Verse 11.

NOTE. — The seven churches, and the messages addressed to them, apply to seven distinct periods of the Christian church, reaching from the beginning of Christ's public ministry to his second advent. For the following reasons the application of these messages cannot be made to the seven literal churches which bore the above names: (*a.*) The entire book of Revelation was dedicated to the seven churches (Rev. 1:4, 11, 19; 22:18, 19); but, (*b.*) the book was no more applicable to them than to other Christian churches in Asia Minor, some of which were located right among the seven named. (*c.*) Only a small portion of the book of Revelation could have an application to the seven churches named, or to any class of Christians in John's day, as most of the events predicted therein were many hundreds of years in the future when these churches existed. (*d.*) The position of the Son of man in the midst of the seven churches, denotes his care and tender regard for his followers; but (*e.*) his promise of such guidance and protection was not to any one class of his followers, but to all of them, — "Lo, I am with you alway, even unto the end of the world."

An opinion has been held by some commentators of note, which may be given in the words of Vitringa: "That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them." — *Comprehensive Commentary, under Rev. 2.*

"They are prophetic of the churches of Christ, in the several periods of time, until he appears again." — *Dr. Gill.*

8. By what title is the first state of the church distinguished?

"Unto the angel of *the church of Ephesus* write." Rev. 2:1. The meaning of "Ephesus" is *desirable*; and fitly describes the character and condition of the church in its first state, when its members received the doctrine of Christ in all its purity, and also when they enjoyed the benefits and blessings of the gifts of the Holy Spirit. See dates in the accompanying diagram, showing the beginning and close of the seven periods.

9. After commending this church for their good works, what charge did the Lord bring against them? and with what admonition did he accompany it?

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Verses 4, 5.

10. By what name was the second state of the church designated?

"And unto the angel of *the church in Smyrna* write." Verse 8. The meaning of "Smyrna" is *myrrh*, or *sweet-smelling savor*, and applies to the period of time in which history shows that several millions of the saints of God suffered martyrdom under pagan Rome. The most severe of "the ten bloody persecutions" took place under Diocletian, between the years 302 and 312 A. D., a period of ten prophetic days, which are so many literal years.

11. How is that period of tribulation referred to?

“Fear none of those things which thou shalt suffer; behold, *the Devil shall cast some of you into prison*, that ye may be tried; and *ye shall have tribulation ten days*; be thou faithful unto death, and I will give thee a crown of life.”
Verse 10.

12. Under what name does the Saviour address the third state of the church?

“And to the angel of *the church in Pergamos* write.” Verse 12. The meaning of “Pergamos” is *high*, or *elevation*, and fitly represents that period of the Christian church, beginning with the *pretended* conversion of Constantine, the heathen emperor, in A. D. 323. From that point of time, the same power which had put the Christians to death, was turned in their favor. Rewards and inducements in the way of promotion to office in the government and otherwise, were held out to influence the people to become Christians, thus bringing a flood of worldliness and corruption into the church. Many of the heathen rites and ceremonies previously introduced into the Christian religion, including the heathen festival, *Sunday* (sun’s day), were then established by law, resulting in the first day of the week’s taking the place of the Sabbath of the Bible. See any of the leading cyclopedias, art. Sunday.

13. In what words was this church commended for its faithfulness?

“I know thy works, and where thou dwellest, even where Satan’s seat is: and *thou holdest fast my name, and hast not denied my faith*, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.” Verse 13. *Antipas* comes from two Latin words, *anti*, opposed to, and *papas*, father, or pope, and denotes a class of people who were opposed to papal supremacy.

14. What significant title was given to the fourth state of the church?

“And unto the angel of *the church in Thyatira* write.” Verse 18. “Thyatira” means *song of labor*, or *sacrifice of contrition*, and points out the condition of God’s people during that long, dark, bloody period of 1260 years, beginning with the establishment of the papacy in A. D. 538, and closing with the downfall of that power in 1798. During that time, more than *fifty millions* of the saints of God were put to death in the most cruel manner that wicked men and demons could invent. (See “Fox’s Book of Martyrs,” or any work on religious persecution.) Our Saviour referred to this time in his wonderful prophecy recorded in Matt. 24, in these words: “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.” The tribulation of the 1260 years was cut short by the rise and progress of the Reformation from the sixteenth to the eighteenth centuries.

15. What promise did God leave for these persecuted ones, with reference to their persecutors?

“But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father.” Verses 25-27.

16. By what name is the fifth state of the church addressed?

“And unto the angel of *the church in Sardis* write.” Rev. 3 : 1. “Sardis” means *song of joy*, or *that which remains*. A cause for joy at that time was the fact that the great tribulation of the people of God was at an end. It was only the result of the Reformation that there were any of God’s people *remaining*. (Matt. 24 : 21, 22, previously quoted.) The Sardis church continued from the close of the papal power, A. D. 1798, until the fulfillment of the signs given by Christ in Matt. 24 : 29-34, which were completed in the falling stars of 1833. Our Lord declared that this sign should mark the time of the last generation.

17. What endearing title is given to the sixth state of the church?

“And to the angel of *the church in Philadelphia* write.” Verse 7. “Philadelphia” means *brotherly love*, and applies to that state of the church under the preaching of the first angel’s message. See reading on that subject, p. 98.

18. What part of the message to this church shows that a portion, at least, of those living during that time will be alive to witness the Lord’s coming?

“Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.” Verse 11.

19. In what solemn words does the Lord address those who live in the seventh and last state of the church?

“And unto the angel of *the church of the Laodiceans* write : These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten : be zealous, therefore, and repent.” Verses 14-19. “Laodicea” signifies *the judging of the people*, or, according to Cruden, *a just people*. This church exists in the time of the judgment (see readings on “The Judgment,” and “The First Angel’s Message”), and consequently under the last message of mercy to the world. This is the third angel’s message, on which see reading on p. 107.

20. When this message is delivered, how near is the Lord's coming?

"Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Verse

20. Compare this text with Matt. 24 : 32, 33.

21. Will the Lord find a "just people" when he returns to earth?

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." "And in their mouth was found no guile ; for they are without fault before the throne of God." Rev. 14 : 1, 5.



THE Church has waited long
Her absent Lord to see ;
And still in loneliness she waits,
A friendless stranger she.

How long, O Lord our God,
Holy and true and good,
Wilt thou not judge thy suffering Church,
Her sighs and tears and blood ?

Saint after saint on earth
Has lived and loved and died ;
And as they left us, one by one,
We laid them side by side.

We laid them down to sleep,
But not in hope forlorn ;
We left them but to slumber there
Till the last glorious morn.

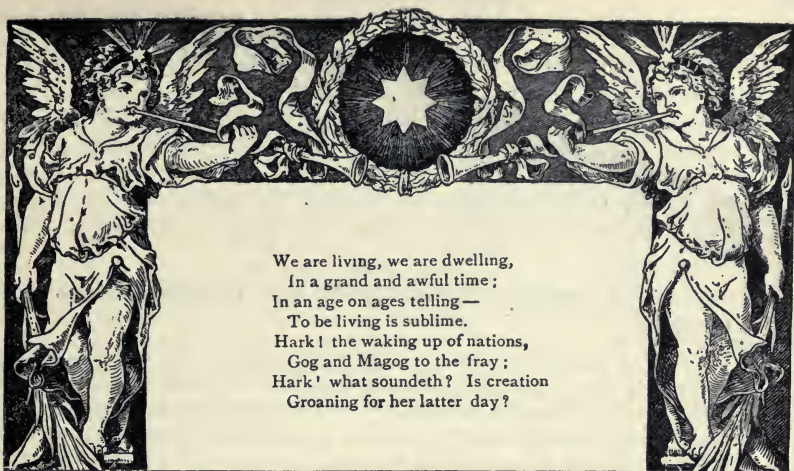
We long to hear thy voice,
To see thee face to face,
To share thy crown and glory then,
As now we share thy grace.

Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.

HORATIUS BONAR.

A. D. 396.	428.		468.	479.	620.	July 27, 1449.	Aug. 11, 1540.	1844.	Earthly Kingdoms given to Christ. Rev. 11:15. RIGHTEOUS raised. 1 Thess. 4. THE END.	Wicked raised and deceived. Rev. 20:9.
		First Trumpet. Trum- pet.	Second Trumpet. Trum- pet.	Third Trumpet.	Fourth Trumpet.	Fifth Trumpet, or First Woe.	Sixth Trumpet, or Second Woe.	Message of Rev. 10.	Seventh Trumpet, or Third Woe.	
		Goths.	Vandals.	Huns.	Herni.	Saracens.	Jul 27, 1299.	Anger of Nations.	Wrath of God.	2 Peter 3:13. New Earth.
		Alaric.	Genserich.	Attila.	Odoacer.	Mohammed.	Othman.	Investigative Judgment.	Earth Desolate.	
								Quickly.		
								Turks.		
								Four Sultanes.		
								391 years and 15 days.	Saints Judge the Wicked Dead.	Sain's' Home.
								Indefinite.	1,000 years Rev. 20.	Eternity.

THE concurrent testimony of writers on the subject of the seven trumpets, makes the close of the fourth century the time when the first trumpet began to sound. This met its fulfillment in the invasions of the Roman empire by the Goths under Alaric, whose incursions are represented as "hail," because their desolating effects came from the North; the "fire" symbolizes the destruction they wrought by burning; and the "blood" signifies the terrible slaughter they made upon the citizens of the Roman empire. The fulfillment of the second trumpet is found in the conquests of Africa and Italy by the Vandals under the terrible Genseric. Their expeditions being mostly naval, they were fitly symbolized by a "great mountain burning with fire, cast into the sea." The third trumpet is generally regarded as symbolizing the work of the Huns under Attila, in the dismemberment of the Roman empire. Their coming from the East, and dashing into the devoted territory like a flashing meteor, would meet with the prediction of a "burning lamp" falling upon the country. Odoacer, the Herulian barbarian, who was intimately connected with the downfall of Western Rome, is symbolized by the fourth trumpet. The fifth trumpet is called the "first woe," which began in the early part of the seventh century, with the rise of Mohammedanism. July 27, 1299, their first king, Othman, ennobled Nicomedia, a province of the Roman empire, from which time they were to "hurt" men five months, literally, 150 years. July 27, 1449, the second woe began, with the command to loose the four angels, or messengers, that they might slay, for an hour, a day, a month, and a year, the third part of men. This work of death was carried on by the four Sultanes located in the valley of the Euphrates river. The prophetic time mentioned, symbolized 391 years and fifteen days, which, reckoned from July 27, 1449, would end August 11, 1840. Here ended the second woe; but before the third woe could begin, a little time called "quickly" was to intervene, in which a message, "Time shall be no longer," was to be given to the world. That work closed in 1844, when the seventh trumpet, or the third woe, began, bringing with it the work of the investigative judgment (see readings on pp. 75, 92, 98), and finally the anger of the nations, and the close of probation, after which the wrath of God is to be manifested in the pouring out of the seven last plagues. Then the Lord will come, and the period of 1,000 years of Rev. 20:1-4 will follow, during which the saints in heaven will sit in judgment on the wicked dead. At the close of that period, the wicked will be raised and destroyed, and the new-earth state ushered in, when the saints will enter upon their eternal inheritance.



The Seven Trumpets.



WHAT is the signification of the number *seven* in the book of Revelation ?

It signifies the whole of that of which it speaks, either in its different manifestations, or in its divisions.

2. When seven periods are symbolized in the New Testament, what time seems to be covered ?

The time between the first and second advents of Christ.

3. How can we understand the nature of the events intended in each line of prophecy ?

By some statement of the prophecy itself. For instance, under the fifth seal (Rev. 6:9) the persecutions and triumphs of God's people are referred to.

4. What is the nature of the events symbolized by the trumpets ?

Under the sixth trumpet (Rev. 9:16, 17), literal armies are represented as going out to battle. This shows that political conquests are here intended. The trumpet is a symbol of war. Jer. 4:19; Joel 2:1.

5. What were the first political conquests of note after this revelation was made to John on the isle of Patmos ?

The wars of Northern barbarians, by which Western Rome was divided into ten kingdoms.

6. Did the places where the warfare was conducted, and the nature of the conquests, correspond with the symbols introduced ?

They did. The first was on land (Rev. 8:7); the second was on the sea (verses 8, 9); and the third was along the streams and rivers (verses 9, 10).

- 7 What is represented by a *third part of the earth* in Rev. 8:7, 8, 9, 12?

A third part of Rome. Rome was a unit kingdom until after the death of Constantine, who willed it to his three sons. To Constantius he gave Constantinople and the Eastern third; to Constantine II., the Western third, including Britain, Gaul, and Spain; to Constans, the middle third, including Italy, Illyricum in Europe, and Africa. See Sabine's Ecclesiastical History, p. 155.

8. How was the language concerning the first trumpet (Rev. 8:7) fulfilled?

By the wars of Alaric the Goth, from 395 to 412 A. D. Bloodshed and fire marked his track. Speaking of his ravages, with its results, Gibbon says: "The Gothic nation was in arms. . . . The fertile fields of Phocis and Bœotia were instantly covered by a deluge of barbarians; who massacred the males, . . . and drove away the beautiful females, with the spoil and cattle of the flaming villages. The travelers who visited Greece several years afterward, could easily discover the deep and bloody traces of the march of the Goths." "The poet Claudian pathetically lamented that "his trees, his old contemporary trees, must blaze in the conflagration of the whole country." Note the words of the prophecy, "The third part of the trees was burned up." "The dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the upper Danube. . . . The subjects of Rome, unconscious of their approaching calamities, enjoyed the state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians. . . . The banks of the Rhine were crowned, like those of the Tiber, with elegant houses and well-cultivated farms. . . . This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. . . . The streets of the city were filled with dead bodies. . . . The flames, which encountered no obstacle in the disorder of the night, consumed many private and public buildings." — *Decline and Fall of the Roman Empire*, chaps. 30, 31. "The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa." — *Idem*, chap. 33, closing sentence.

- 9 What resulted from this warfare against the city of Rome, and that third of the empire?

It was overthrown, and divided into a few great monarchies. See Mitchell's "Ancient Geography," pp. 143-149.

10. How was the language concerning the second trumpet (Rev. 8:8, 9) fulfilled?

By the conquests of Genseric the Vandal, from 429 to 468 A. D. His conquests were by sea. In a single night he destroyed, by fire, more than half of the Roman fleet, which consisted of 1,113 ships, and more than 100,000

men. (See "Milman's Gibbon's Rome," chap. 36.) He is compared in the prophecy to "a great mountain burning with fire," "cast into the sea." Gibbon says, "Genserik, a name which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila." Gibbon further says of Genserik, "He cast his eyes *toward the sea*; he resolved to create a *naval power*, and his bold resolution was executed with steady and active perseverance." — *Milman's Gibbon's Rome, chap. 36, first part*. History styles him the "terrible Genserik;" and by *fire* and sword he made general desolation wherever he went. From the port of Carthage he made many piratical sallies, and among other things he twice destroyed the entire Roman *fleet* by *fire*, thus becoming the *terror* of the *sea*. How accurately this fulfills the prophecy, that he was like a "*mountain burning with fire*," "*cast into the sea*"!

11. By what was the prophecy concerning the third trumpet (Rev. 8: 10, 11) fulfilled?

By the tormenting and harrassing conquests of Attila the Hun. His conquests were conducted by fire and pillage along the Rhine and its tributary streams, closing at the Alps, the fountain, or source, of the rivers. He styled himself "the scourge of God," and said that grass would never grow where his horse had trod. His greatest battle was at Chalons in Gaul, where he left 300,000 dead on the field. His career was short, like a burning lamp suddenly extinguished. (See "Milman's Gibbon's Rome," chap. 34, first part.) Mr. Barnes says: "In the manner of his appearance, he (Attila) strongly resembled a brilliant meteor flashing in the sky." Smith, in his "Dictionary of Christian Biography," art. Attila, states: "The rapid series of events between the Hunnish attack on the Eastern empire in 441 and the battle of Chalons in 451, has been compared to a deluge of rain, which sweeps a district, and leaves no further trace than the debris which the torrent had washed down."

12. What is symbolized by the sun, moon, and stars under the fourth trumpet (Rev. 8: 12)? and by whom were these lights extinguished?

The three powers in the Roman empire were the emperor, the consulate, and the senate, called in the vision the sun, moon, and stars. Smith says: "The significance of Odoacer's place in history is due to two facts: that by him the separate line of Western emperors was extinguished, and the first German kingdom established." — *Dictionary of Christian Biography, art. Odoacer*. Thus the third of the Roman sun that pertained to the West was smitten. The emperor Justinian, in 541 A. D., abolished the consulship, and in 552 A. D. destroyed the senate in the Western third of Rome. Thus was the third of Rome's moon and stars destroyed, completing the events of this trumpet, and accurately fulfilling the prophecy.

13. What did John see between the sounding of the fourth and the fifth trumpets?

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8: 13.

14. What, then, are the last three trumpets?

Woe trumpets.

15. After the extinction of the Roman empire in the West, what arose to exasperate and perplex the Romans?

Mohammedanism.

16. What fulfilled the predictions in Rev. 9: 1, 2?

Chosroes, the Persian, while he continued ruler, checked the progress of the Mohammedans; but a warfare ensued between the Persians and the Romans, by which both became weakened, and Chosroes and the Persians were defeated. In his defeat, the way was opened for the baneful spread of the cloud of errors of Mohammed, called, in the vision, "Smoke from the bottomless pit." In the language of Gibbon, "Placed on the verge of the two great empires of the East [Rome and Persia], Mohammed observed with secret joy the progress of their mutual destruction."—*Milman's Gibbon's Rome*, chap. 46.

17. What is the meaning of the term "bottomless pit"?

"The meaning of this term may be learned from the Greek *abussos*, which is defined, 'Deep, bottomless, profound,' and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Gen. 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens, like swarms of locusts. And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire."—*Thoughts on Daniel and the Revelation*, p. 483.

18. To what do the locusts of verse 3 refer?

To the swarms of Saracens that issued from the wilderness of Arabia at the call of Mohammed, literally growing up, or issuing from the false doctrine of Mohammed, represented by this smoke. Their power as scorpions is strikingly seen in their vigorous and speedy attacks upon, and overthrow of, their enemies.

19. How was the command of verse 4—"that they should not hurt grass of the earth," etc.—fulfilled?

When Mohammed died, Abubeker succeeded to the head of the Mohammedans, and about the first act of his authority was to issue a circular letter to all the tribes of Arabia, containing the following: "When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat." Thus was the prophecy literally fulfilled, that they should not hurt any green thing.

20. How are verses 6-9 shown to be fulfilled, when applied to the Saracens, or Arabs?

The attacks of the Saracens were so severe that death itself would have been sweet to their enemies as compared with their distress; and the locusts, shaped "like unto horses prepared unto battle," and with faces "as the faces of men," are a symbol of the Arabian horses and horsemen. The Arabian horse takes the lead of the world, and skill in horsemanship is the leading art of Arabia. And in these prophetic scenes the horsemen of Arabia were the chief actors, as the Saracens fought almost altogether on horseback, and so verse 9 says, "The sound of their wings was as the sound of chariots of many horses running to battle." As indicated in verse 8, the Arabs gloried in long hair, the same as women. To the truth of this assertion, Pliny and others testify.

21. How long was this power to *hurt* men?

"And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." Verses 5, 10.

22. When would this period of five months begin?

Verse 11 states that "they had a king over them," and they could not do any well-defined work at "hurting" until this king should be enthroned. In the language of another, "From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no *general* civil government extending over them all. Near the close of the thirteenth century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mohammedan tribes, consolidating them into one grand Monarchy." — *Thoughts on Daniel and the Revelation*, p. 489.

The sultan, or king, of the Mohammedans is also their high priest, and in this twofold capacity is the protector and chief propagator of their religion, and is thus pre-eminently the angel, or messenger, of the "bottomless pit," from whence this religion arose. His name, as given in both Hebrew and Greek, means the destroyer: and true to his name, Gibbon says of him, "The blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet." — *Milman's Gibbon's Rome*, chap. 57. And these were only a part of those he destroyed.

23. When did Othman make his first assault on the Greek third of the empire?

According to Gibbon, Othman first entered the territory of Nicomedia on the 27th of July, 1299. This would be the time to commence the count of "five months," as he could not be said to "hurt" men till he began his wars against them.

24. Beginning with the above date, when would this period of five months end?

The month used in the Bible has thirty days, and five months would be 150 days. In prophecy a day stands for a year (see reading, "A Remarkable Symbol," p. 29), hence commencing July 27, 1299, the 150 years would reach to July 27, 1449. During this time the Turks were engaged in a constant warfare with the Greek part of the Roman empire, yet they did not *conquer* it. They were only allowed to "hurt" men. But in 1449, the end of this 150 years, a remarkable change came.

25. What is stated in verses 12 and 13?

"One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." The sixth trumpet, or second "woe," here introduced, must begin where the last "woe" left off, which, as we have seen, was to end with the period in which they were only to *hurt* men. This period ended in 1449, and would be the time from which to date this sixth trumpet.

26. What is said of the four angels of verse 14?

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." These angels refer to the four leading sultanies—Aleppo, Iconium, Damascus, and Bagdad—of which the Ottoman empire was composed. They were situated in the country watered by the river Euphrates.

27. How were these angels, or propagators of the Mohammedan religion, loosed?

They had been held by Constantinople, the throne of the Eastern emperors of Rome; but in the year 1449, John Palæologus, the Eastern emperor, died, leaving no children to take the throne, and his brother, Constantine XIII., "a heroic scion of a degenerate race, accepted the crown, after much hesitation, knowing his total inability to withstand the Turks, and even then took the precaution of obtaining the sultan's consent before he exercised the imperial authority." (See "Library of Universal Knowledge," art. Palæologus.) Thus in the very year marked by the prophecy, these angels were loosed. The power that had held them voluntarily submitted, and thus acknowledged that its ability to hold them was gone.

28. What is said of the army that the loosing of these angels would bring forth?

"And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them." Verse 16.

NOTE.—Gibbon, in describing the Turkish army that went out at this time, does not attempt to give the number of horsemen, but says: "The *myriads* of Turkish horse overspread a frontier of six hundred miles, from Tauris to Arzeroum." — *Milman's Gibbon's Rome*, chap. 57.

29. What is said of the appearance of these horsemen, and of the deadly effect of their new mode of warfare?

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.” Verses 17-19.

NOTE.—“Fire,” as a color, stands for red, “jacinth” for blue, and “brimstone” for yellow. And doubtless the “fire,” “jacinth,” and “brimstone” are a description of the Turkish uniform which was largely composed of red, blue, and yellow. The horses heads appearing as “lions,” denote the strength, courage, and fierceness of the Turkish cavalry; and the brimstone issuing from the mouths of the horses would well represent their fire-arms, a new mode of warfare just then introduced; and as the Turk would fire his short musket on horseback, it would appear to the distant beholder as though the “fire,” “smoke,” and “brimstone” came out of the horses’ mouths. Gibbon, in his graphic description of the overthrow of the Eastern empire of Rome, very fittingly attributes the destruction of this nation, that had withstood the hostile attacks of ages, to the use of gunpowder by the Ottoman army. The horse’s tail is a well-known Turkish standard; and as the prophet beheld the Turks rallying around this peculiar ensign of power, he would at once be impressed with the thought that the power of this army was in some way connected with the horses’ tails.

30. How long was the Mohammedan supremacy to continue?

“And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” Verse 15. The Hebrews reckoned thirty days to the month, and twelve months to the year, making 360 days. But to prevent a disarrangement of the seasons, every third year a thirteenth month was added, which was composed of the time left over from that and the two preceding years. A year, however, was counted 360 days, which, used prophetically, would signify 360 years; a month, 30 years; a day, one year; an hour, one twenty-fourth part of a year, or fifteen days. Altogether it amounts to 391 years and fifteen days, literal time. Commencing July 27, 1449, which, as already shown, was the date when this woe trumpet began, the time specified would bring us to Aug. 11, 1840. To this definite date the prophet limited the *independent* reign of the Turkish, or Mohammedan, power. Eld. Josiah Litch reached this conclusion, and made this application prior to 1840, announcing to the world when the time was to expire. The event was watched with interest by many who knew of his calculations; and when the year 1840 came, the sultan found himself wasted beyond the hope of recovery in a war with Mehemet Ali, pasha of Egypt, and on Aug. 11, 1840, he actually submitted to the dictation of the four great powers of Europe,—England, Russia, Austria, and Prussia. Since that time the Turkish empire has existed only by their sufferance. This forever seals the interpretation of this prophecy.

31. What does the prophet place between the sixth and seventh trumpets?

The events of the tenth chapter, and the first thirteen verses of the eleventh.

32. What important events are predicted under the seventh trumpet?

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Rev. 11:15-19. The closing scenes of earth’s history and the judgment of the great day of God are here clearly brought to view.

33. In connection with what other event do these lightnings, and voices, and thunderings, and the earthquake, and great hail occur?

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Rev. 16:17, 18.

NOTE.—It will be noticed that the seventh angel of the last quotation is not the same as the seventh angel of the trumpet series. In the last verse quoted, reference is made to the seventh angel of those who are sent to pour out the seven last plagues. (See reading on page 251.) But we find some of the events that are said to transpire under the seventh, or last, trumpet angel, also occurring under the pouring out of the seventh, or last, plague, which shows that the seven last plagues will be poured out under the third woe, or seventh trumpet angel. Yet between the close of the second woe, August 11, 1840, and the beginning of the third woe, or the sounding of the seventh angel in 1844, there was to be a little time called “quickly” (Rev. 11:14), in which would go forth a world-wide proclamation, “Time shall be no longer,” or, “The hour of his judgment is come.” For evidence that such a message was proclaimed, see reading on page 98.

34. Is there anything in the movements of the nations to indicate that we are about to see the fulfillment of Rev. 11:18?

We have only to read the papers of the day to learn that all Europe is in continual ferment, and seems to be ready for war at any time. Such mighty guns as are manufactured, should cause those who understand the import of

all these signs, to tremble at the thought of their ever being called into action. At a recent meeting in England, Mr. Appleton, Secretary of the British and Foreign Arbitration Association, gave the following facts: "Europe has a standing army of 5,000,000 of the very best picked men, with a reserve force ready to be called into action that will bring the number to the astonishing count of 16,775,000." He further stated: "Throughout Europe for the past twenty-five years, states have been competing in a race of infamy for providing large armies and navies, while national budgets and national debts have, in consequence, increased fabulously." Mr. Bright, on the same occasion, said further: "I cannot help thinking that Europe is marching to some great catastrophe. . . . Russia can place 6,000,000 men in the field, and has a war expenditure of 79,000,000 pounds, . . . and Germany, a yearly war expenditure of 38,000,000 pounds."

Having passed six of the trumpets, our own generation is brought face to face with the rapidly fulfilling events of the last link in this chain of prophecy. How important, then, that we give earnest heed to the word of God, and prepare for the scenes before us!



WATCH, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.

Lo! the promise of your Saviour,
Pardoned sin and purchased favor,
Blood-washed robes and crowns of glory;
Haste to tell redemption's story.

Kingdoms at their base are crumbling,
Hark! his chariot wheels are rumbling;
Tell, O tell of grace abounding,
While the seventh trump is sounding.

Nations wane, though proud and stately;
Christ his kingdom hasteneth greatly;
Earth her latest pangs is summing:
Shout, ye saints, your Lord is coming.

Sinners, come, while Christ is pleading;
Now for you he's interceding;
Haste, ere grace and time diminished,
Shall proclaim the mystery finished.

MRS. PHOEBE PALMER.

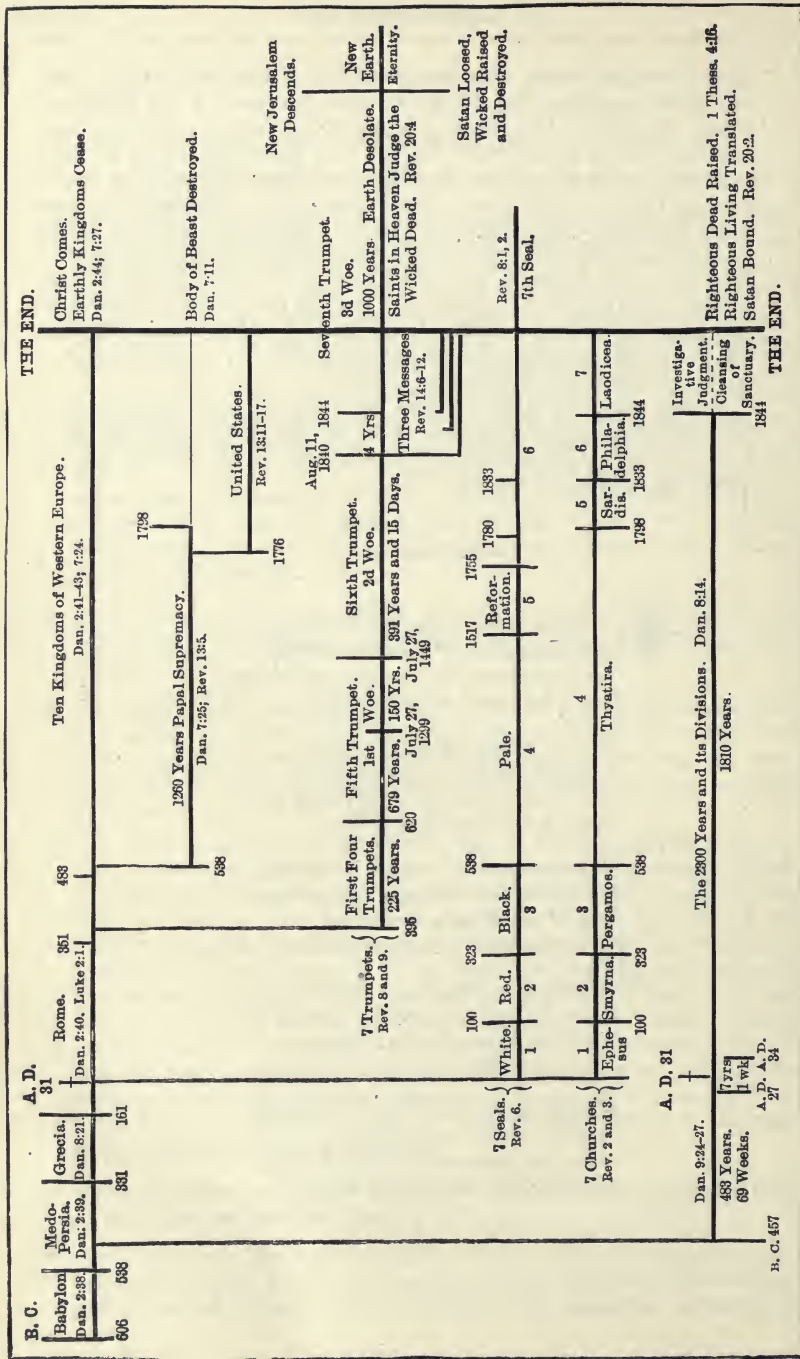
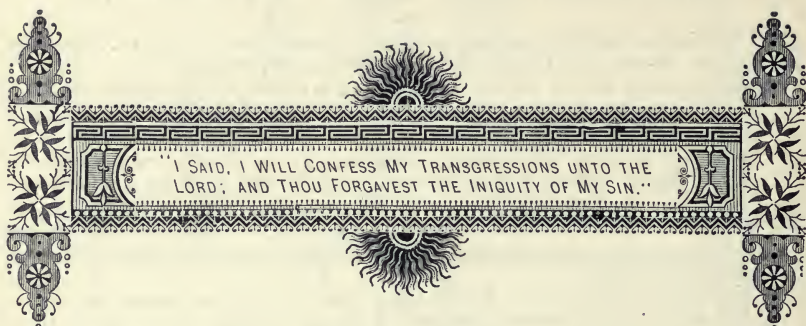


DIAGRAM OF EIGHT PROMINENT LINES OF PROPHECY.

Eight Prominent Lines of Prophecy.

THE accompanying diagram embraces, in condensed form, all the preceding diagrams shown in this book, which illustrate lines of prophecy.

1. Beginning at the left of the top line, we have B. C. 606, the time when the Babylonian empire first appears in the field of prophecy, as brought to view in Daniel, chapters two and seven. This empire was succeeded in 538 by the empire of the Medes and Persians, and this by the Grecian in 331. Rome followed, being recognized by the Bible as a universal power in B. C. 161, when the Jewish people came under its dominion. Passing by the cross, the division of Rome into ten kingdoms is reached between the years 351 and 483, from which point the prophecy of Dan. 2, with a sudden bound, carries the mind to the consummation. See reading on page 17.
2. But the prophecy of the 7th chapter supplements that of the second, and shows what is to take place between 483 and the time of the end. Beginning at 538, as shown by the short line under the first one, the papal supremacy of 1260 years extended to 1798, and was there cut short by the capture of Pope Pius VI. At that point the 7th chapter suddenly calls attention to the end. See reading on page 29.
3. In a line of prophecy beginning with the 12th of Revelation, in which the same ground is covered, the United States is brought to view as "coming up" in 1798, the time when the other beast, the papacy, was going into captivity. Rev. 13: 10-17. Commencing its career in 1776, the two-horned beast, representing the United States, exists to the end, when both it and the papal beast are cast into destroying fire. Rev. 19: 20. See reading on page 226.
4. Passing back to a point between 351 and 483 A. D. on the top line, a perpendicular line is seen extending downward to a right angle, which marks the beginning of the seven trumpets in 395. The first four of these ended in 620, the fifth, in 1449, and the sixth, Aug. 11, 1840. In 1844, the seventh trumpet began to sound, which does not stop at the end, but covers the 1,000 years while the wicked are being judged, and ceases only when, at the end of that time, the wicked have been destroyed, and the earth is made new and becomes the abode of the saints. Further explanation of this prophetic line will be found on page 419.
5. From the point where the sixth trumpet ended, Aug. 11, 1840, four years forward, was proclaimed the first angel's message. Connected with the loud cry of that message was given the second angel's message — "Babylon is fallen." In 1844, the third message of the series began to sound, from which point the three messages continue as one great connected work to the end. They are represented by the three short lines in the square marked "Three Messages." See readings on these messages, pages 98-109.
- 6 and 7. Going back once more on the upper line of the diagram, to the cross, and tracing the perpendicular line from that point downward, there are seen two horizontal lines. The first of these shows the chronology of the seven seals, and the second, that of the seven churches. An explanation of the first is found on page 407, and of the second on page 413.
8. Returning for the last time to the top line of the diagram, and tracing downward the longest perpendicular line, there is seen the beginning of the 2300 years of Dan. 8: 14, which reach from B. C. 457 to A. D. 1844, bringing us to the cleansing of the sanctuary, or the investigative judgment. See reading on page 75. When this judgment closes, the end comes, and with it the resurrection of the righteous dead, the translation of the righteous living (see reading on page 147), and the binding of Satan during the thousand years. Then comes the resurrection of the wicked, and their destruction, when the earth will be cleansed by the fire which destroys the wicked, and so become the fit abode of the saints through eternity. See diagram on page 218.



Confession.

IS there a promise for those who confess their sins?
 "If we confess our sins, *he is faithful and just to forgive us* our sins, and to cleanse us from all unrighteousness." I John 1 : 9.

2. To whom besides the Lord should one confess his sins?

"Confess your faults *one to another*, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James 5 : 16.

NOTE.—*All* sins should be confessed to God, because the very smallest is a grievance to him; but only those sins should be confessed to a fellow-man that have directly injured him. A sin that is against God only, should be confessed only to him, and man has no claim to a confession in such cases.

3. If one tries to cover up a sin, and will not properly confess it, what effect will such a course have on the delinquent?

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28 : 13. He may outwardly appear to prosper, but spiritually he will not.

4. Is it possible to hide a sin from God?

"Be sure your sin will find you out." Num. 32 : 23. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Ps. 90 : 8.

5. How did David feel before he confessed his sins?

"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer." Ps. 32 : 3, 4.

6. What came to him after confession?

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and *thou forgavest the iniquity of my sin.*" Verse 5.

7. Who is the advocate of the sinner?

“If any man sin, we have an advocate with the Father, *Jesus Christ the righteous.*” 1 John 2 : 1. It follows that if one is an advocate for another, the advocate must know *all* the case of the one for whom he is to plead. If any omission is made in stating the case in all its details, how can the advocate plead for such?

8. How fully did Israel confess to Samuel when they wished him to intercede before God in their behalf?

“And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for *we have added unto all our sins this evil, to ask us a king.*” 1 Sam. 12 : 19. Probably Samuel knew before that they had committed that particular wrong; but he wanted them to feel it before he could really intercede in their behalf. Even so the Lord wishes all now to specify their wrongs, that he may know they have a genuine sorrow for each one committed.

9. What are we to expect when we confess our sins?

“*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.*” Ps. 51 : 1.

10. Will there be a time when every one will confess to God?

“For it is written, As I live, saith the Lord, every knee shall bow to me, and *every tongue shall confess to God.* So then every one of us shall give account of himself to God.” Rom. 14 : 11, 12.

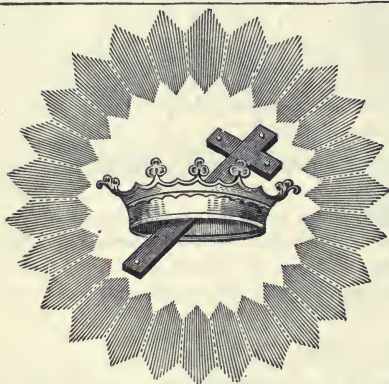
NOTE. — The confessions here spoken of are those which will be made in the judgment. If any one has refused to acknowledge his sins before, affirming that he could not see them, he will then see them just as the record has them marked. He will confess his sins when it is too late to obtain forgiveness for them. It is far better to acknowledge our faults now, and with the help of God put them away, while there is hope of salvation.



SEEK the mercy-seat,
Where thou dost answer prayer;
There humbly fall before thy feet,
For none can perish there.

Thy promise is my plea;
With this I venture nigh;
Thou callest burdened souls to thee,
And such, O Lord, am I.

Bowed down beneath my sin,
By Satan sorely prest,
By wars without and fears within,
I come to thee for rest.



"ALL THINGS ARE BECOME NEW."



Regeneration.

WHAT was the mission of Christ to the earth ?

"For the Son of man is come to seek and to *save* THAT *which was lost*." Luke 19 : 10. Not simply *man*, but *that*,—*all* that was lost.

2. From what does Christ redeem us ?

"Christ hath redeemed us from the curse of the law, *being made a curse for us*." Gal. 3 : 13.

3. Who shall see God ?

"Blessed are the *pure in heart* ; for they shall see God." Matt. 5 : 8.

4. What relation must those who see God, sustain to him in this life ?

"*Beloved, now are we the sons of God*, and it doth not yet appear what we shall be ; but we know that, when he shall appear, we shall be like him ; for we shall see him as he is." 1 John 3 : 2.

5. How does one become a child of God ?

"For ye are all the children of God *by faith in Christ Jesus*." Gal. 3 : 26.

6. What is said of him who has faith in Christ ?

"Whosoever believeth that Jesus is the Christ, is *born of God*." 1 John 5 : 1.

7. But what does living faith in Christ include ?

"For as the body without the Spirit is dead, so *faith without works is dead also*." James 2 : 26.

8. When is faith effectual?

“And whatsoever we ask, we receive of him, *because we keep his commandments, and do those things that are pleasing in his sight.*” 1 John 3 : 22.

9. Is it necessary to do the things that we know are pleasing to God in order to maintain living faith?

“For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then have we confidence toward God.*” Verses 20, 21. One cannot have confidence before God, if he knows he is guilty of constant violation of the law of God.

10. But still, will keeping the law justify any one? if not, why not?

“Therefore by the deeds of the law there shall no flesh be justified in his sight; *for by the law is the knowledge of sin.*” Rom. 3 : 20.

11. How are we justified?

“Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ.” Rom. 5 : 1.

12. In what condition were we before being justified?

“For I was alive without the law once; but when the commandment came, *sin revived, and I died.*” Rom. 7 : 9.

13. How does God take away condemnation?

“Even when we were dead in sins, *hath quickened us together with Christ.*” Eph. 2 : 5.

14. What does the apostle, in another place, call this quickening?

“According to his mercy he saved us, *by the washing of regeneration*, and renewing of the Holy Ghost.” Titus 3 : 5. To be regenerated is to be re-born — to be made alive after having died to the law of God.

15. What is one evidence of regeneration?

“We know that *we have passed from death unto life*, because we love the brethren. He that loveth not his brother abideth in death.” 1 John 3 : 14.

16. Before man's fall, to what did he especially have access?

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life* also in the midst of the garden.” Gen. 2 : 9.

17. After Adam transgressed, what was done to him?

“*So he drove out the man*; and he placed at the east of the garden of Eden cherubim, and a *flaming sword which turned every way, to keep the way of the tree of life.*” Gen. 3 : 24.

18. What was cursed because of the fall?

“*Cursed is the ground for thy sake*; in sorrow shalt thou eat of it all the days of thy life.” Verse 17.

19. In the sin of our first parents, to whom did they yield their inheritance?

“While they promise them liberty, they themselves are the servants of corruption ; for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2 : 19.

20. Did the earth (then man’s inheritance) pass into the hands of Satan?

“And the Devil, taking him [Jesus] up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will, I give it.” Luke 4 : 5, 6. This is said to have been a temptation to the Saviour. It could have been no temptation whatever, had not Satan told the truth in that matter ; for Christ could have had no motive for bowing to Satan, except to get from him the usurped kingdom, which was created for himself. Col. 1 : 14-16. If Christ could have regained his kingdom by the act of bowing to Satan, rather than to suffer and die for it, we can conceive in that a temptation.

21. Will the possession purchased by the blood of Christ, be restored again to man?

“In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [pledge] of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” Eph. 1 : 13, 14.

22. But in redeeming the possession, the earth, as well as man, must be cleansed from the curse. How will this be done? and what will be the result?

“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a NEW EARTH, wherein dwelleth righteousness.” 2 Peter 3 : 12, 13. As man tainted with sin must die to sin, and become a new man, so the sin-cursed earth must undergo a change, and become new. This change in man is called *regeneration*, or the new birth. The earth also must be regenerated to become the abode of regenerated men.

23. When will the regeneration of the earth take place?

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matt. 19 : 28.

24. What will be the condition of the earth when redeemed?

“For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” Hab. 2 : 14 ; Num. 14 : 21.

25. Will the earth ever be cursed again, when once redeemed?

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. 22:3.

26. Will man regain the right to the tree of life which was forfeited through sin?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 14.



HAPPY day! that fixed my choice
On thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.

'T is done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

Now rest, my long-divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possessed.

High Heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in time's latest hour I bow,
And bless at last a bond so dear.

And when the bright celestial train,
From highest heaven to earth shall come;
Then with my Lord I'll rise, and reign
Forever in that happy home.

PHILIP DODDRIDGE.





Free-Will Offerings.

HOW does God regard the covetous man ?

“For the wicked boasteth of his heart’s desire, and blesseth the covetous, whom the Lord abhorreth.” Ps. 10 : 3.

2. What kind of men does God require to occupy responsible positions in his work ?

“Moreover thou shalt provide out of all the people able men, such as fear God, *men of truth, hating covetousness* ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.” Ex. 18 : 21.

3. What warning does the Saviour give against covetousness ?

“And he said unto them, Take heed, and *beware of covetousness* ; for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12 : 15.

4. How did God regard the rich man who laid up his goods for his own ease ?

“But God said unto him, *Thou fool*, this night thy soul shall be required of thee ; then whose shall those things be, which thou hast provided ? ” Verse 20.

5. What does Christ say of those who do as did the man in the parable ?

“So is he that layeth up treasure for himself, and is not rich toward God.” Verse 21.

6. How much can one carry out of the world ?

“For we brought nothing into this world, and it is certain *we can carry nothing out.*” 1 Tim. 6 : 7.

7. Who gives man power to get wealth?
“But thou shalt remember the Lord thy God ; *for it is he that giveth thee power to get wealth.*” Deut. 8 : 18.
8. What is said concerning those who trust in their riches ?
“He that trusteth in his riches *shall fall.*” Prov. 11 : 28.
9. What charge was Timothy required to give the rich ?
“Charge them that are rich in this world, that they be not high-minded, *nor trust in uncertain riches*, but in the living God.” 1 Tim. 6 : 17.
10. What ought they to do with their means ?
“That they *do good, that they be rich in good works*, ready to distribute, willing to communicate.” Verse 18.
11. What will they thus do for themselves?
“Laying up *in store for themselves a good foundation against the time to come*, that they may lay hold on eternal life.” Verse 19.
12. By giving of one's substance to the Lord's work, what does he thus do ?
“Honor the Lord with thy substance, and with the first-fruits of all thine increase.” Prov. 3 : 9.
13. How does the Lord look upon the spirit of giving to the cause ?
“But to do good and to communicate forget not ; *for with such sacrifices God is well pleased.*” Heb. 13 : 16.
14. Does the Lord keep in mind those who assist in his cause ?
“For *God is not unrighteous to forget your work and labor of love*, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.” Heb. 6 : 10.
15. If a person has but little of this world's goods, is he not excused from giving ?
“*Every man shall give as he is able*, according to the blessing of the Lord thy God which he hath given thee.” Deut. 16 : 17.
16. Then can it be the *amount* a man gives that is so acceptable to God ?
“For if there be first a willing mind, *it is accepted according to that a man hath*, and not according to that he hath not.” 2 Cor. 8 : 12.
17. What does one provide for himself who gives freely to the cause of God ?
“Sell that ye have, and give alms ; *provide yourselves bags which wax not old, a treasure in the heavens that faileth not*, where no thief approacheth, neither moth corrupteth.” Luke 12 : 33.

18. If one's treasure has been transferred to heaven by giving to God's cause, where will his heart be ?

“For where your treasure is, there will your heart be also.” Verse 34.

NOTE.—“Instead of burdening themselves in endeavors to accumulate wealth, Christ's disciples ought, when properly called to it, to part with their possessions, and distribute to their needy brethren. When this is done in faith and love, it insures to them a treasure, of which God himself is the guardian. In this manner they are secured from putting their ‘money into a bag with holes,’ or into one liable to wear out ; . . . for their treasure is laid up in heaven, out of the reach of change or danger ; and their hearts also become more and more heavenly.” — *Scott on Luke 12 : 34.*



MY gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates, and obey.

What is my being but for thee,—
Its sure support, its noblest end ?
'T is my delight thy face to see,
And serve the cause of such a Friend.

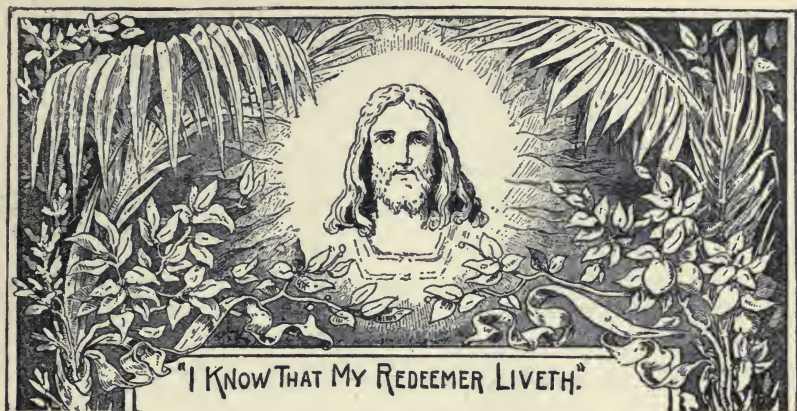
I would not sigh for worldly joy,
Or to increase my worldly good ;
Nor future days nor powers employ
To spread a sounding name abroad.

'T is to my Saviour I would live,—
To him who for my ransom died ;
Nor could all worldly honor give
Such bliss as crowns me at his side.

His work my hoary age shall bless
When youthful vigor is no more ;
And my last hour of life confess
His saving love, his glorious power.

PHILIP DOBDRIDGE.





Evidences of Acceptance with God.



HO are accepted of God ?

"In every nation *he that feareth him, and worketh righteousness*, is accepted with him." Acts 10 : 35. "*If thou doest well, shalt thou not be accepted ?*" Gen. 4 : 7.

2. Since by nature man cannot "work righteousness," the carnal mind being "enmity against God" (Rom. 8 : 7), what transformation is necessary ?

"*Being born again*, not of corruptible seed, but of incorruptible, *by the word of God.*" 1 Peter 1 : 23. "*If any man be in Christ, he is a new creature.*" 2 Cor. 5 : 17.

3. By what agency is the new birth produced ?

"That which is born of the flesh is flesh ; and *that which is born of the Spirit is spirit.*" John 3 : 6. "*It is the Spirit* that quickeneth." John 6 : 63. "*If any man have not the Spirit of Christ, he is none of his.*" Rom. 8 : 9.

4. What do we receive in Christ ?

"In whom we have redemption through his blood, *the forgiveness of sins, according to the riches of his grace.*" Eph. 1 : 7.

5. Through what act on the part of the receiver are sins forgiven ?

"Therefore *it is of faith*, that it might be by grace ; to the end the promise might be sure to all the seed." Rom. 4 : 16.

6. What relation is thus established between God and believers?

"I will be their God, and they shall be my people." "And will be a *Father unto you, and ye shall be my sons and daughters*, saith the Lord Almighty." 2 Cor. 6 : 16, 18.

7. Can such relation exist and one not be conscious of it?

"Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but *ye know him ; for he dwelleth with you*, and shall be in you." John 14 : 17. "*The Spirit itself beareth witness with our spirit, that we are the children of God.*" Rom. 8 : 16. "*Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*" 1 John 4 : 13.

8. What does the knowledge of our acceptance with God bring?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5 : 1.

9. Of what nature is the peace of the believer?

"Peace I leave with you, *my peace I give unto you ; not as the world giveth*, give I unto you." John 14 : 27.

10. What does the world give those who have the peace of Christ?

"In the world *ye shall have tribulation* : but be of good cheer ; I have overcome the world." John 16 : 33.

11. What will be one of the delights of the converted man?

"*But I delight in the law of God* after the inward man." Rom. 7 : 22. "His delight is *in the law of the Lord.*" Ps. 1 : 2.

12. How may true believers be identified?

"*By their fruits ye shall know them.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." Matt. 7 : 20, 21.

13. What is the fruit of the Spirit?

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22, 23.

14. Can one bear this fruit of himself?

"As the branch cannot bear fruit of itself, except it abide in the vine, *no more can ye, except ye abide in me.*" John 15 : 4.

15. What was the experience of the two disciples who talked with Jesus on the way to Emmaus?

"And they said to one another, *Did not our hearts burn within us*, while he talked with us by the way, and while he opened to us the Scriptures?" Luke 24 : 32.

16. What blessed experience may all have?

"*If any man* hear my voice, and *open the door*, *I will come in to him*, and will sup with him, and he with me." Rev. 3:20. "*And the peace of God*, which passeth all understanding, *shall keep your hearts and minds* through Christ Jesus." Phil. 4:7.



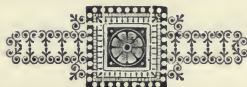
KNOW that my Redeemer lives —
 What joy the blest assurance gives !
 He lives, he lives, who once was dead :
 He lives, my everlasting Head !

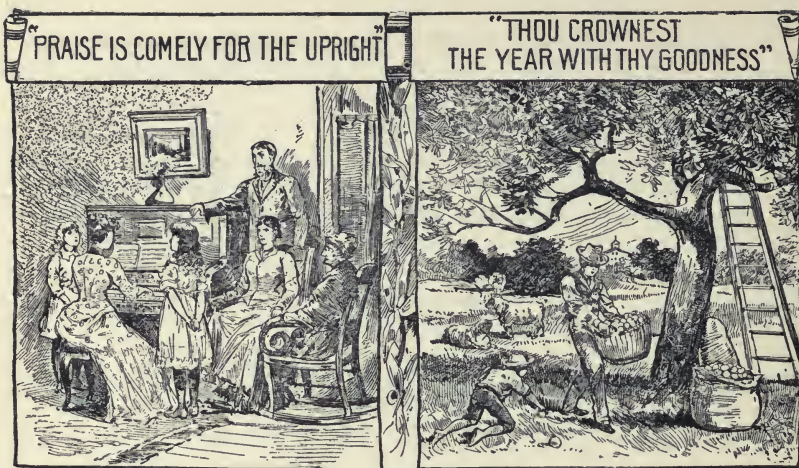
He lives to bless me with his love,
 He lives to plead for me above,
 He lives my hungry soul to feed,
 He lives to help in time of need.

He lives, and grants me daily breath ;
 He lives, and I shall conquer death ;
 He lives my mansion to prepare,
 He lives to bring me safely there.

He lives, all glory to his name !
 He lives, my Saviour, still the same ;
 What joy the blest assurance gives, —
 I know that my Redeemer lives !

SAMUEL MEDLEY.





Praise and Thanksgiving.

FOR what were all things created ?

“Thou art worthy, O Lord, to receive glory and honor and power ; for thou hast created all things, and *for thy pleasure they are and were created.*”
Rev. 4 : 11.

2. Does man in his natural condition carry out the design of God ?

“For all have sinned, and *come short of the glory of God.*” Rom. 3 : 23.

3. While in this state, what did the Lord do for us ?

“But God commendeth his love toward us, in that, while we were yet sinners, *Christ died for us.*” Rom. 5 : 8.

4. Through what is man permitted to come to repentance ?

“Or despisest thou the riches of his goodness and forbearance and long-suffering ; not knowing that *the goodness of God leadeth thee to repentance ?*” Rom. 2 : 4.

5. What does Christ become to those who accept him ?

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, *the hope of glory.*” Col. 1 : 27.

6. When this grace is received, what will it cause one to do ?

“By whom also we have access by faith into this grace wherein we stand, and *re-joice in hope of the glory of God.*” Rom. 5 : 2.

7. On what condition are we to remain members of Christ’s household ?

“But Christ as a son over his own house : whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end.*” Heb. 3 : 6.

8. How often, and for how much, should we render thanks to God?
 "Giving thanks *always for all things* unto God and the Father in the name of our Lord Jesus Christ." Eph. 5 : 20.
9. The "all things" of the last text, includes our trials and disappointments. Why should we give thanks for them?
 "And we know that *all things work together for good* to them that love God." Rom. 8 : 28.
10. What did Paul and Silas do when put in prison for their faith?
 "And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them." Acts 16 : 25.
11. How did the Lord show his pleasure at their course?
 "And suddenly *there was a great earthquake, so that the foundations of the prison were shaken* : and immediately all the doors were opened, and every one's bands were loosed." Verse 26.
12. After being imprisoned, and then beaten by order of the Jewish Sanhedrim, what did Peter and John do?
 "And they departed from the presence of the counsel, *rejoicing that they were counted worthy* to suffer shame for his name." Acts 5 : 41.
13. When perplexities come, what should one do?
 "Why art thou cast down, O my soul ? and why art thou disquieted within me ? *Hope thou in God* ; for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42 : 11.
14. When properly offered, what does praise to God become?
 "Whoso offereth praise *glorifieth me* ; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50 : 23. *Glorify.* — "To make glorious in thought or with the heart, by ascribing glory to ; to acknowledge the excellence of ; to render homage to ; to worship ; to adore." — Webster.
15. Should our praise to God be confined to our secret devotions?
 "My praise shall be of thee *in the great congregation* : I will pay my vows before them that fear him." Ps. 22 : 25.
16. Why ought we thus to praise God?
 "My soul shall make her boast in the Lord : *the humble shall hear thereof, and be glad.*" Ps. 34 : 2.
17. What does David exhort all to do?
 "O magnify the Lord with me, and *let us exalt his name together.*" Verse 3.
18. What good example did he set which is worthy of imitation by us when with our brethren?
 "Come and hear, all ye that fear God, and *I will declare what he hath done for my soul.*" Ps. 66 : 16.

19. What became of those, anciently, who were not thankful?

“Because that, when they knew God, they glorified him not as God, neither were thankful; but *became vain in their imaginations, and their foolish heart was darkened.*” Rom. 1 : 21.

20. What signal deliverance was once wrought for God’s people when they offered praise to him?

“And when they began to sing and to praise, *the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten.*” 2 Chron. 20 : 22.

21. How should one approach God in prayer?

“Be careful for nothing; but in everything by prayer and supplication *with thanksgiving let your requests be made known* unto God.” Phil. 4 : 6; Col. 4 : 2.

22. What is the will of God in this matter concerning us?

“*In everything give thanks; for this is the will of God in Christ Jesus concerning you.*” 1 Thess. 5 : 18.

23. What has our Saviour taught us to pray?

“*Thy will be done* in earth, as it is in heaven.” Matt. 6 : 10.



WORSHIP the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore him, the Lord is his name.

Low at his feet lay thy burden of carefulness,
High on his heart he will bear it for thee,
Comfort thy sorrows, and answer thy prayerfulness,
Guiding thy steps as may best for thee be.

Fear not to enter his courts in the slenderness
Of the poor wealth thou wouldst reckon as thine;
Truth in its beauty, and love in its tenderness,
These are the off’rings to lay on his shrine.

These, though we bring them in trembling and fearfulness,
He will accept for the Name that is dear;
Mornings of joy give for evenings of tearfulness,
Trust for our trembling, and hope for our fear.



Comfort in Affliction.

HAS anything been left as a legacy to the righteous?

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. 34 : 19. "*Affliction* and *sorrow* are terms of wide and general application; *grief* and *distress* have reference to particular cases. *Affliction* is the stronger term. The suffering lies deeper in the soul, and arises from some powerful cause, such as the loss of what is most dear—friends, health, property, etc." — *Webster*. All men have afflictions, but the person who gives up *all* for Christ is expected to have more than those of the opposite class.

2. What ought those in affliction to have from their friends?

"To him that is afflicted, pity should be showed from his friend." Job 6 : 14.

3. If one visits, and shows pity toward those in affliction, what does it indicate that he possesses?

"*Pure religion and undefiled before God and the Father* is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1 : 27.

4. What did David say with reference to his affliction?

"*It is good for me that I have been afflicted; that I might learn thy statutes.*" Ps. 119 : 71.

5. Before he had affliction, what was his tendency?

"Before I was afflicted I went astray; but now have I kept thy word." Verse 67.

6. When affliction came upon him, what did he consider it was for?
 "Look upon mine affliction and my pain; *and forgive all my sins.*" Ps. 25 : 18.
 The last clause of the text indicates that he attributed his affliction to the fact of his having sinned.
7. How does God regard the cry of the afflicted?
 "He heareth the cry of the afflicted." Job 34 : 28.
8. With what feelings does the Lord look upon his children?
 "*Like as a father pitieth his children,* so the Lord pitieth them that fear him." Ps. 103 : 13.
9. What has the Lord promised to be to those who are oppressed?
 "The Lord also will be a refuge for the oppressed, *a refuge in times of trouble.*" Ps. 9 : 9.
10. When the Saviour was about to go away from the earth, what did he say he would send to his disciples?
 "If I go not away, *the Comforter* will not come unto you; but if I depart, *I will send him unto you.*" John 16 : 7.
11. What is the Comforter called?
 "But when *the Comforter* is come, whom I will send unto you from the Father, *even the Spirit of truth,* which proceedeth from the Father, he shall testify of me." John 15 : 26.
12. What has the Lord promised to the mourner?
 "Blessed are they that mourn; for *they shall be comforted.*" Matt. 5 : 4.
13. When the mothers in Bethlehem were mourning for their children who had been slain by the decree of Herod, how did the prophet comfort them?
 "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31 : 16; compare with Matt. 2 : 16-18.
14. What does the apostle present as a comfort to those who have lost dear friends by death?
 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . Wherefore comfort one another with these words." 1 Thess. 4 : 14-18.
15. When one has received the Comforter in his heart, what use should he make of it?
 "Who comforteth us in all our tribulation, *that we may be able to comfort them which are in any trouble,* by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1 : 4.

NOTE. — One who has passed through trouble and affliction himself, and received comfort from God, is better able to administer comfort to others who are in trouble, than he who has not been through the same; for otherwise how would he know what words to use that would prove a balm to the afflicted? God designs that every one shall use the Spirit given him in ministering to others, rather than in selfishly enjoying alone the comfort it brings.

16. When Paul was in trouble, how did the Lord comfort him?

“Nevertheless God, that comforteth those that are cast down, comforted us *by the coming of Titus.*” 2 Cor. 7:6.

17. When in affliction, how should one rest his case?

“And we know that *all things work together for good to them that love God.*” Rom. 8:28. If one loves God, he may rest assured that out of his affliction good will come.

18. How did the bonds which were endured by Paul work for good?

“But I would ye should understand, brethren, that the things which happened unto me *have fallen out rather unto the furtherance of the gospel*; so that my bonds in Christ are manifest in all the palace, and in all other places.” Phil. 1:12, 13.

19. How does Christ exhort those who have tribulation in the world?

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; *but be of good cheer; I have overcome the world.*” John 16:33.

20. What comforted the apostle in these troubles?

“For I reckon that the sufferings of this present time *are not worthy to be compared with the glory* which shall be revealed in us.” Rom. 8:18.

21. What did he call the troubles that beset him?

“For *our light affliction, which is but for a moment*, worketh for us a far more exceeding and eternal weight of glory.” 2 Cor. 4:17.



DEEM not they are blest alone
Whose lives a peaceful tenor keep;
For God, who pities man, hath shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears,
And weary hours of woe and pain
Are promises of happier years.

For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

WILLIAM CULLEN BRYANT.





Promises for the Children.

WHAT is the first commandment which contains a promise ?
"Honor thy father and mother, which is the first commandment with promise."
 Eph. 6 : 2.

2. What is the promise connected with that commandment ?

"Honor thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20 : 12.

3. What promise is made to children if they will hearken to the Lord ?

"Come, ye children, hearken unto me : I will teach you the fear of the Lord."
 Ps. 34 : 11.

4. What is the fear of the Lord ?

"The fear of the Lord is the beginning of wisdom : a good understanding have all they that do his commandments." Ps. 111 : 10.

5. How is a wise child, even though poor, regarded by the Lord ?

"Better is a poor and a wise child, than an old and foolish king, who will no more be admonished." Eccl. 4 : 13.

6. What tender words did the Saviour speak in behalf of children ?

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19 : 14.

7. What did he do to the children to show that he loved them ?

"And he took them up in his arms, put his hands upon them, and blessed them."
 Mark 10 : 16.

8. How may all receive the Lord's blessing now?

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
Matt. 21 : 22.

9. If children do this, and as they grow older, keep *all* of God's commandments, what is promised?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.



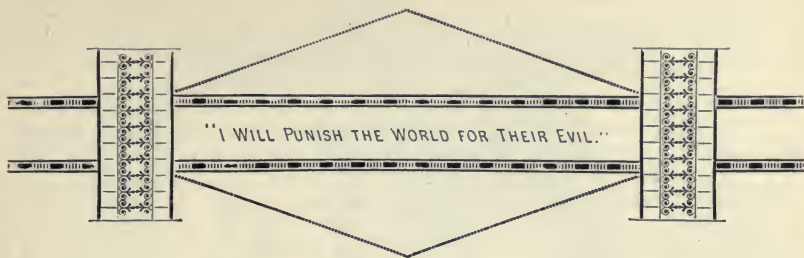
SEE Israel's gentle Shepherd stand,
With all engaging charms !
Hark ! how he calls the tender lambs,
And folds them in his arms !

"Permit them to approach," he cries,
"Nor scorn their humble name ;
For 't was to bless such souls as these
The Lord of angels came."

We bring them, Lord, with thankful hands,
And yield them up to thee ;
Joyful that we ourselves are thine, —
Thine let our offspring be.

PHILIP DODDRIDGE.





Length of the Day of the Lord.

WHAT is the character of the "day of the Lord" ?

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord ; the mighty man shall cry there bitterly. *That day is a day of wrath, a day of trouble and distress.*" Zeph. 1 : 14, 15.

2. Under which of the seven seals does this time of wrath begin ?

"And I beheld when *he had opened the sixth seal.*" "For the great day of his wrath is come ; and who shall be able to stand ?" Rev. 6 : 12, 17.

3. What signs were to appear in the heavens under this seal ?

"The sun became black as sackcloth of hair, and the moon became as blood ; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Verses 12, 13. See reading on "Our Lord's Great Prophecy," p. 35.

4. What great events were these signs to precede ?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken ; *and then shall appear the sign of the Son of man in heaven ;* and then shall all the tribes of the earth mourn, *and they shall see the Son of man coming* in the clouds of heaven with power and great glory." Matt. 24 : 29, 30.

5. Under which of the seven seals will the Lord come to earth ?

"And when he had *opened the seventh seal,* there was silence in heaven about the space of half an hour." Rev. 8 : 1. See reading on "The Seven Seals," p. 407.

6. How is the wrath of the day of the Lord to be manifested ?

"And I saw another sign in heaven, great and marvelous, seven angels having the *seven last plagues ; for in them is filled up the wrath of God.*" Rev. 15 : 1.

7. Are the most of these plagues to be poured out before the Lord comes?

"And the sixth angel poured out his vial upon the great river Euphrates. . . . Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 12-15. It is evident from these scriptures that the "day of the Lord" begins *before* the actual coming of Christ in the clouds of heaven.

8. What great event will take place at his coming?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16.

9. How long after the righteous will the wicked be raised to life?

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 4, 5.

10. When the wicked come up again on the earth, what will they be incited to do?

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20: 7, 8.

11. What will then take place?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

12. What is this lake of fire called?

"The lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8.

13. To what are the present heavens and earth reserved?

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7. Then when the fire from heaven destroys the wicked, the earth itself will also be burned.

14. But will the day of the Lord reach to, and include, the burning of the earth?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." Verse 10. It is therefore plain that the phrase, "day of the Lord," refers to a time that begins before the coming of Christ, and extends a thousand years beyond, even till the time when the earth is renewed and given to the saints.



National Distinction.

IN what condition has God made all nations of the earth?

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Acts 17 : 26.

2. Does God recognize all men as his children?

“Jesus said unto them, *If God were your Father, ye would love me*; for I proceeded forth and came from God : neither came I of myself, but he sent me.” John 8 : 42.

3. Why was man disinherited by his Creator?

“For we know that the law is spiritual ; but *I am carnal, sold under sin.*” Rom. 7 : 14. That is, man sold himself, through sin, to Satan.

4. Then whose children are they who commit sin?

“Ye are of *your father the Devil*, and the lusts of your father ye will do.” John 8 : 44 ; 1 John 3 : 8 ; Eph. 2 : 2, 3.

5. How many of the nations are held guilty before God?

“Now we know that what things soever the law saith, it saith to them who are under the law : that *every mouth may be stopped, and all the world may become guilty before God.*” Rom. 3 : 19, 23.

6. In a sinful or unconverted state, what is the spiritual condition of all men?

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope, and without God in the world.*” Eph. 2 : 12.

7. Though all men were lost through sin, how are they restored, or reconciled to God?

“And all things are of God, who *hath reconciled us to himself by Jesus Christ.*” 2 Cor. 5 : 18.

8. Did Christ die for any particular nation, or race of men?

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor ; that he by the grace of God *should taste death for every man.*” Heb. 2 : 9 ; 1 Tim. 4 : 10.

9. How may all men equally put on Christ, and become the children of God?

“For ye are *all the children of God by faith in Christ Jesus.* For as many of you as have been baptized into Christ have put on Christ.” Gal. 3 : 26, 27.

10. On what condition are all men accepted as the children of God?

“Marvel not that I said unto thee, *Ye must be born again.*” John 3 : 7 ; 1 : 12, 13.

11. Can those who are truly begotten of God, refuse to fellowship *any* one who is also born again?

“Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat, *loveth him also that is begotten of him.*” 1 John 5 : 1 ; 1 : 6, 7.

12. What does God say to those who refuse to associate with persons of other races, whom God has cleansed?

“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but *God hath shewed me that I should not call any man common or unclean.*” Acts 10 : 28.

13. When once *in Christ*, do race distinctions or castes still exist?

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for *ye are all one in Christ Jesus.*” Gal. 3 : 28.

14. Was the gospel commission designed to be restricted to any particular nations?

“And he said unto them, Go ye into all the world, and preach the gospel *to every creature.*” Mark 16 : 15.

15. Is the gospel restricted in its work to any race?

“*He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.*” Mark 16 : 16 ; John 3 : 16 ; Rev. 22 : 17.

16. Does God respect one nation or people more than another?

"Of a truth I perceive that God is no respecter of persons; but in *every nation he that feareth him, and worketh righteousness, is accepted with him.*" Acts 10:34, 35.

17. To what extent must the hour of God's judgment be proclaimed?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to *every nation, and kindred, and tongue, and people*, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. For further information on the work of this angel, see reading on "The First Angel's Message," p. 98.

18. Will some out of every nation and people be saved?

"Thou wast slain, and hast redeemed us to God by thy blood out of *every kindred, and tongue, and people, and nation.*" Rev. 5:9.

19. Will the redeemed out of these nations be clothed alike, and associated together around the throne of God?

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white robes*, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

20. In the new earth, will all come up together on the Sabbath to worship before the Lord?

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, *shall all flesh come to worship before me, saith the Lord.*" Isa. 66:22, 23.



ALL hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
A remnant, weak and small,
Hail him who saves you by his grace,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

EDWARD PERRONET.



It should be ours, the oil and wine to pour
 Into the bleeding wounds of stricken ones;
 To take the smitten, and the sick and sore,
 And bear them where a stream of blessing runs;
 Instead, we look about—the way is wide,
 And so we pass upon the other side.

Gossiping.



HAT does the ninth commandment forbid ?

“Thou shalt not bear false witness against thy neighbor.” Ex. 20 : 16.
 The evident object of this commandment is to guard our conversation.

2. What promise is given to those who fulfill its requirements ?

“To him that *ordereth his conversation* [or deportment] *aright*, will I show the salvation of God.” Ps. 50 : 23.

3. How is such a man regarded ?

“If any man offend not in word, the same is a *perfect man*, and able also to bridle the whole body.” James 3 : 2.

4. To what double use is the tongue put ?

“Out of the same mouth proceedeth *blessing and cursing*. My brethren, these things ought not so to be.” Verse 10.

5. Can the tongue ever be brought where it will not need watching ?

“For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind : *but the tongue can no man tame* ; it is an unruly evil, full of deadly poison.” Verses 7, 8.

6. What is one's duty, under the circumstances ?

“*Neither yield ye your members as instruments of unrighteousness* unto sin ; but yield yourselves unto God.” Rom. 6 : 13.

7. Through whom may we find deliverance from this law of sin in our members ?

“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? *I thank God through Jesus Christ our Lord.*” Rom. 7 : 23-25.

8. Of what are one's words the index ?

"Out of *the abundance of the heart* the mouth speaketh." Matt. 12 : 34.

9. What will our words have to do with our standing in the judgment ?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Verse 37.

10. What special sin is covered by the ninth commandment ?

"Thou shalt not go up and down *as a tale-bearer among thy people* ; neither shalt thou stand against the blood of thy neighbor : I am the Lord." Lev. 19 : 16.

11. What are the words of a tale-bearer like ?

"The words of a tale-bearer *are as wounds*." Prov. 26 : 22.

12. What is their effect ?

"He that covereth a transgression seeketh love ; but *he that repeateth a matter separateth very friends*." Prov. 17 : 9.

13. What would follow if each attended to his own affairs only ?

"Where no wood is, there the fire goeth out : *so where there is no tale-bearer, the strife ceaseth*." Prov. 26 : 20.

14. What is that word like which is fitly spoken ?

"A word fitly spoken is like *apples of gold in pictures of silver*." Prov. 25 : 11.

15. To whom are our words all known ?

"For there is not a word in my tongue, but, lo, *O Lord, thou knowest it altogether*." Ps. 139 : 4.

16. What should be the character of our conversation, or deportment, at all times ?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* and godliness, looking for and hasting unto the coming of the day of God." 2 Peter 3 : 11, 12.





Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause?
Or blush to speak his name?

Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend of grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

"Many man draw back, my soul shall have no pleasure in him."

Backsliding.

WHAT constitutes backsliding, and how does God regard it?

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that *it is an evil thing and bitter, that thou hast forsaken the Lord thy God*, and that my fear is not in thee, saith the Lord God of hosts." Jer. 2 : 19.

2. What is the tendency on the part of professed Christians?

"And my people are bent to backsliding from me." Hosea 11 : 7.

3. What is the reason of this tendency?

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright : no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle." Jer. 8 : 5, 6.

4. How does the Lord regard the backslider?

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." Jer. 3 : 20.

5. In order to have the favor of the Lord again, what must the backslider first do?

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord." Verse 13.

6. What further work must be done to meet the requirements of God?

"Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." Isa. 55 : 7.

7. Why is it necessary for the unrighteous to forsake their thoughts?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Verse 8. God desires that every one shall cultivate thoughts of a high order. To have those of the opposite class, shows the possessor to be greatly lacking in spirituality.

8. What is especially necessary to prevent backsliding?

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark 14 : 38 ; Luke 21 : 36.

9. What is necessary on the part of believers to show that they are not reprobates?

"Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13 : 5.

10. If one has the law of God in the heart, what will it do for him?

"The law of his God is in his heart ; none of his steps shall slide." Ps. 37 : 31.

11. In what particular does the Lord rebuke his people for their backslidings?

"Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. 3 : 7.

12. When the people asked in what thing they should return to him, what neglect did he point out?

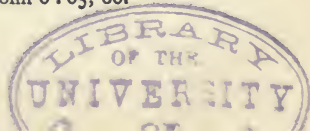
"Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings." Verse 8.

13. What remedy did the Lord propose, to rescue the people from their backslidings, and bring them where they could again have the blessings of Heaven?

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

14. Why did some of the Lord's disciples leave him?

"And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." John 6 : 65, 66.



15. Is there hope in the case of the backslider ?

“Take with you words, and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips. . . .
I will heal their backsliding, I will love them freely : for mine anger is turned away from him.” Hosea 14 : 2-4.

16. Will there be special danger of backsliding in the last days ?

“And because iniquity shall abound, the love of many shall wax cold.” Matt. 24 : 12.

17. In view of this danger, what is every one's duty ?

“*Watch ye therefore, and pray always*, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21 : 36.



FOR a closer walk with God !
 A calm and heavenly frame,
 A light to shine upon the road
 That leads me to the Lamb.

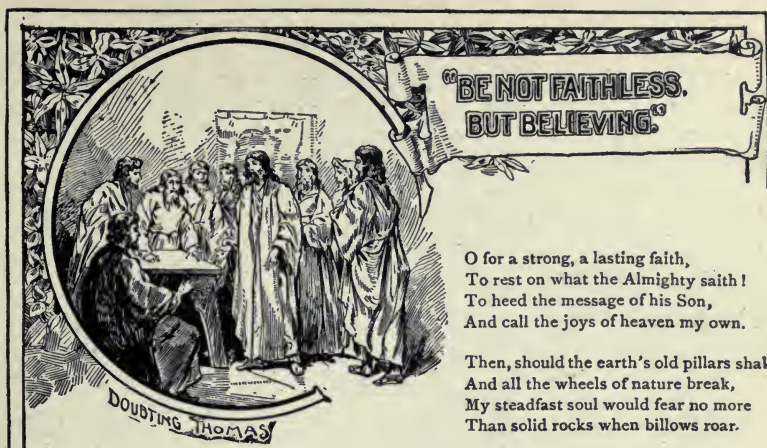
Return, O holy Dove ! return, —
 Sweet Messenger of rest ;
 I hate the sins that made thee mourn,
 And drove thee from my breast.

What peaceful hours I once enjoyed !
 How sweet their memory still !
 But they have left an aching void
 The world can never fill.

The dearest idol I have known,
 Whate'er that idol be,
 Help me to tear it from thy throne,
 And worship only thee.

So shall my walk be close with God,
 Calm and serene my frame ;
 So purer light shall mark the road
 That leads me to the Lamb.

WM. COWPER.



O for a strong, a lasting faith,
To rest on what the Almighty saith !
To heed the message of his Son,
And call the joys of heaven my own.

Then, should the earth's old pillars shake,
And all the wheels of nature break,
My steadfast soul would fear no more
Than solid rocks when billows roar.

Unbelief.

BY what are men justified ?

“Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ.” Rom. 5 : 1.

2. Then how are the just to live ?

“Now *the just shall live by faith* : but if any man draw back, my soul shall have no pleasure in him.” Heb. 10 : 38.

3. Why did not Israel of old attain to the law of righteousness ?

“Because *they sought it not by faith*.” Rom. 9 : 32.

4. When one told Christ of the disciples' failure to heal his afflicted son, what did he say of that generation ?

“He answereth him, and saith, *O faithless generation*, how long shall I be with you ? how long shall I suffer you ? bring him unto me.” Mark 9 : 19.

5. What did the Saviour say to Thomas when he met him, because he did not believe the testimony of his brethren that had seen Christ alive after his crucifixion ?

“Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and *be not faithless, but believing*.” John 20 : 27.

NOTE.—If men are *justified* by faith, and are to *live* by faith, it follows that to be unbelieving is not to be justified, and consequently not to live in the sense brought to view in the Scriptures. The Lord rebuked Thomas for his unbelief, because he would not accept the testimony of so many credible witnesses as the other ten disciples. How much more reprehensible is that unbelief which holds out against the present cloud of witnesses of the goodness and power of God to save sinners !



6. In view of the great cloud of witnesses to faith presented by the apostle in the eleventh chapter of Hebrews, what does Paul exhort all to do?

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin which doth so easily beset us*, and let us run with patience the race that is set before us.” Heb. 12 : 1.

NOTE.—The “every weight” here introduced includes those traits of character and habits of life that would clog one’s path, and be a hinderance in running successfully the Christian race. These are to be laid aside. But there is one other thing that is here considered more than a weight : it is a *sin*, and one that so easily besets all. It is the sin of unbelief. To be unbelieving is to be sinful.

7. Why were the most of the children of Israel prohibited from entering the promised land?

“And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that *they could not enter in because of unbelief*.” Heb. 3 : 18, 19.

8. How was their unbelief regarded, and how did it affect God?

“But with whom *was he grieved* forty years? was it not with *them that had sinned*, whose carcasses fell in the wilderness?” Verse 17.

9. What lesson does the apostle exhort us to draw from the course of the Israelites?

“*Let us therefore fear*, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” Heb. 4 : 1. God does not change. If he was grieved at the unbelief of the Israelites, and refused them admittance to Canaan in consequence, he cannot permit us to enter the heavenly rest as long as we indulge in unbelief.

10. What should all labor to do?

“Let us labor therefore *to enter into that rest*, lest any man fall after the same example of unbelief.” Verse 11.

11. Should one lose heart when trying to be a Christian, even though he feels that God is chastising him?

“My son, despise not thou the chastening of the Lord, *nor faint when thou art rebuked of him*.” Heb. 12 : 5.

12. Who are they that seem to have the greatest amount of affliction?

“*For whom the Lord loveth he chasteneth*, and scourgeth every son whom he receiveth.” Verse 6.

3. If one has no chastisement to bear, how may he regard himself?

“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” Verse 8.

14. When the disciples became almost discouraged at one of Christ’s sayings, and asked, “Who then can be saved?” what answer did Christ make?

“But Jesus beheld them, and said unto them, With men this is impossible; but *with God all things are possible.*” Matt. 19 : 26.

15. When God made a promise to Abraham that it seemed almost impossible to fulfill, how did the patriarch receive it?

“He staggered not at the promise of God through unbelief; but *was strong in faith, giving glory to God.*” Rom. 4 : 20.

16. For what was Abraham's faith under these circumstances counted?

“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” Verse 3.

17. What should be the burden of one's prayer, who is troubled with unbelief?

“Lord, I believe; help thou mine unbelief.” Mark 9 : 24.

18. If one believes that he receives things for which he asks God, how will his faith be rewarded?

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11 : 24.



AWAY, my unbelieving fear!
 Fear shall in me no more have place :
 My Saviour doth not yet appear,
 He hides the brightness of his face ;
 But shall I therefore let him go,
 And basely to the tempter yield ?
 No, in the strength of Jesus, no ;
 I never will give up my shield.

Although the vine its fruit deny,
 Although the olive yield no oil,
 The withering fig-trees droop and die,
 The fields elude the tiller's toil,
 The empty stall no herd afford,
 And perish all the bleating race ;
 Yet I will triumph in the Lord,
 The God of my salvation praise.

Barren although my soul remain,
 And not one bud of grace appear,
 No fruit of all my toil and pain,
 But sin and only sin is here ;
 Although my gifts and comforts lost,
 My blooming hopes cut off I see,
 Yet will I in my Saviour trust,
 And glory that he died for me.

CHARLES WESLEY.

SCRIPTURE MEMORANDA

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God's Willingness to Forgive.



IN what way has God dealt with penitent sinners?

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Ps. 103 : 10.

2. Why has he dealt thus with men?

"For as the heaven is high above the earth, so *great is his mercy* toward them that fear him." Verse 11.

3. What is God ready to do for all who call upon him?

"For thou, Lord, art good, and *ready to forgive*; and plenteous in mercy unto all them that call upon thee." Ps. 86 : 5.

4. When Abraham asked God to spare Sodom if he should find ten righteous persons therein, what did the Lord say?

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, *I will not destroy it for ten's sake.*" Gen. 18 : 32.

5. What prayer did Moses offer in behalf of Israel?

"*Pardon, I beseech thee, the iniquity of this people,* according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Num. 14 : 19.

6. What reply did the Lord immediately make?

"And the Lord said, I have pardoned according to thy word." Verse 20.

7. When David confessed his great sin to God, what was done in answer to that prayer?

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and *thou forgavest the iniquity of my sin.*" Ps. 32 : 5.

8. Does the Lord forgive sins when they are confessed to him?

"If we confess our sins, *he is faithful and just to forgive us our sins,* and to cleanse us from all unrighteousness." 1 John 1 : 9.



9. How full is the Lord's forgiveness, when one fulfills the conditions ?

"Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, *for he will abundantly pardon.*" Isa. 55 : 7.

10. In what special manner has God shown his willingness to forgive the sinner ?

"But God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us.*" Rom. 5 : 8.

11. What does this wonderful manifestation on the part of God, vouchsafe to us ?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things ?*" Rom. 8 : 32.

12. Why has such full provision been made ?

"The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, *not willing that any should perish*, but that all should come to repentance." 2 Peter 3 : 9.

13. When the prodigal son, in the parable, repented and turned toward home, what did his father do ?

"And he arose, and came to his father. But when he was yet a great way off, *his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*" Luke 15 : 20.

14. Upon the son's asking to be made only a hired servant, what order was issued in behalf of the penitent one ?

"But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet ; and bring hither the fatted calf, and kill it ; and let us eat, and be merry ; for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry." Verses 22-24.

15. Is God as willing to do for his children as earthly parents are for theirs ?

"If ye then, being evil, know how to give good gifts unto your children, *how much more shall your heavenly Father give the Holy Spirit to them that ask him ?*" Luke 11 : 13.

16. How many receive forgiveness from God ?

"*Every one that asketh receiveth ;* and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Matt. 7 : 8.

17. Does the Lord forget the cries of those who call upon him ?

"Can a woman forget her sucking child ? . . . Yea, they may forget, *yet will I not forget thee.*" Isa. 49 : 15.



There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

Attributes of God.

ADDRESSING the Father, what attribute did Christ ascribe to him?

"*Holy Father*, keep through thine own name those whom thou hast given me." John 17 : 11.

2. Is holiness also in Christ?

"Because thou wilt not leave my soul in hell, neither wilt thou suffer *thine holy One* to see corruption." Acts 2 : 27.

3. What is said about the goodness of God?

"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and *abundant in goodness* and truth." Ex. 34 : 6.

4. What was the nature of Christ's work while among men?

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: *who went about doing good*." Acts 10 : 38.

5. What is said of the mercy of God?

"The Lord is merciful and gracious, slow to anger, and *plenteous in mercy*." Ps. 103 : 8.

6. Is he compassionate?

"But thou, O Lord, art a God *full of compassion*, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86 : 15.

7. How did Moses represent God's faithfulness in keeping covenant with his people?

“Know therefore that the Lord thy God, he is God, *the faithful God*, which keepeth covenant and mercy with them that love him and keep his commandments *to a thousand generations.*” Deut. 7 : 9.

8. Is Christ also the embodiment of truth ?

“Jesus saith unto him, *I am the way, the truth, and the life.*” John 14 : 6.

9. How is the wisdom of God represented ?

“Behold, God is mighty, and despiseth not any : he is *mighty in strength and wisdom.*” Job 36 : 5.

10. What is said of the wisdom of Christ ?

“And the child grew, and waxed strong in spirit, *filled with wisdom* ; and the grace of God was upon him.” Luke 2 : 40.

11. In what strong language is the perfect justice of God proclaimed ?

“He is the Rock, *his work is perfect* ; for all his ways are judgment : a God of truth and *without iniquity, just and right is he.*” Deut. 32 : 4.

12. How long will these attributes exist ?

“Of old hast thou laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed ; but thou art the same, and thy years shall have no end.” Ps. 102 : 25-27.

13. Can man ever really find out God ?

“O the depth of the riches both of the wisdom and knowledge of God ! *how unsearchable are his judgments, and his ways past finding out !*” Rom. 11 : 33.





"THERE IS THEREFORE NOW NO CONDEMNATION TO
THEM WHICH ARE IN CHRIST JESUS."

Reconciled to God.

HAT is enmity to God?

"The carnal mind is enmity against God." Rom. 8 : 7, first part.

2. Why is the carnal mind enmity?

"For it is not subject to the law of God, neither indeed can be." Last part of same verse.

3. Can one please God while he is carnally minded?

"So then they that are in the flesh cannot please God." Verse 8

4. What will those receive who remain in that state?

"For to be carnally minded is death." Verse 6.

NOTE. — Since the "wages of sin is death" (Rom. 6 : 23), and "sin is the transgression of the law" (1 John 3 : 4), it follows that, if to be carnally minded is death, it is also sin, or a violation of God's law.

5. In what way may this condition be changed?

"We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20.

6. How was this reconciliation brought about in the case of the wicked Ninevites, when Jonah prophesied their destruction?

The King of Nineveh said, "Let man and beast be covered with sackcloth and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands." "And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not." Jonah 3 : 8, 10.

7. Are repentance and confession still essential to reconciliation?

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3 : 19. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

8. Is this work effected independently of the sinner's action?

"For God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him should not perish*, but have everlasting life." John 3 : 16.

"For if when we were enemies, *we were reconciled to God by the death of his Son*; much more, being reconciled, we shall be saved by his life." Rom. 5 : 10.

9. How is the carnal mind destroyed?

"Knowing this, that *our old man is crucified with him*, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6 : 6.

10. When the work on the part of the sinner has been thoroughly done, how complete will be the change in him?

"Therefore if any man be in Christ, *he is a new creature* : old things are passed away ; behold, *all things are become new*." 2 Cor. 5 : 17.

11. How may we know whether or not one has experienced this change?

"Wherefore by their fruits ye shall know them." Matt. 7 : 20.

12. If one has a spiritual mind, what fruit will he bear?

"The fruit of the Spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*." Gal. 5 : 22, 23.

13. What is the first result of justification?

"Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." Rom. 5 : 1.

14. How complete is the justification of that person who becomes reconciled to God?

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin*." 1 John 1 : 7.

15. When thus reconciled to God, how will the individual stand?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1.





"But ye have made it a den of thieves."

Reverence for the House of God.

HOW does the Lord regard the things that have been devoted, or dedicated, to his service?

"Every devoted thing is *most holy* unto the Lord." Lev. 27:28.

2. Did Christ exhibit regard for the sanctity of God's house?

"And they come to Jerusalem; and Jesus went into the temple, and began to *cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves*; and would not suffer that any man *should carry any vessel* through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11:15-17.

3. How can it be proved that the words of Scripture, quoted by Christ, do not apply to the Jewish temple alone?

"Even them [the sons of the stranger] will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a *house of prayer for all people*." Isa. 56:7.

NOTE. — The 56th chapter of Isaiah contains a prophecy relating to New Testament times. It is, therefore, plain that Christ enunciated a general principle applicable to all houses dedicated to God's service.

4. Give another prophetic statement of this matter, relating to the same time.

"For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

5. How should we conduct ourselves in the house of God?

"But as for me, I will come into thy house in the multitude of thy mercy; and *in thy fear will I worship* toward thy holy temple." Ps. 5:7.

6. Has Christ given us an inducement to worship him in his house?

"For where two or three are gathered together in my name, *there am I in the midst of them.*" Matt. 18:20.

7. If Christ is present, how ought his people to regard the place which he thus honors?

"And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; *for the place whereon thou standest is holy.*" Joshua 5:15; Ex. 3:5.

NOTE. — The "Captain of the Lord's host" must have been Christ; for he permitted Joshua to worship him. Angels do not permit other beings to worship them. See Rev. 22:8, 9.

8. What words of caution does the "Preacher" give us?

"*Keep thy foot when thou goest to the house of God.*" Eccl. 5:1.

NOTES. — "Guard thy steps when thou goest to the house of the Lord, that thou mayest enter it with sacred composure, and carefully avoid everything that would interfere with thy devotion." — *Lange*.

Reverence is becoming in the house of God, yet there are those who do not seem to appreciate this. In some places it is customary for the worshipers to enter the house of prayer noisily, and to move about, talking and laughing immoderately. Children, too, are sometimes allowed to run wildly about the house before and between the times of worship, playing and laughing aloud. This is a scandal to the house of God wherever it is permitted. There are some extreme cases in which even the men do not remove their hats, but stand in knots discussing the weather, and its effect upon the crops, while some of the women engage in visiting, and lively conversation about commonplace things. At times, the discussion of various topics becomes so animated that the participants forget the hour, and when the time for opening the services arrives, the minister, if one be present, steps into the desk, and calls the meeting to order. Sometimes, after waiting a season, he is obliged to call again, raising his voice above the din in order to command attention. Perhaps even then a portion of the opening hymn is read while some of the congregation are taking their seats with more or less confusion. It seems a shame to any church that such things can be recorded of its members.

9. Name one of the reasons why God rejected his chosen people.

"For the children of Judah have done evil in my sight, saith the Lord; *they have set their abominations in the house which is called by my name, to pollute it.*" Jer. 7:30.

10. What instruction had the Lord given his people regarding their treatment of his earthly dwelling-place?

"Ye shall keep my Sabbaths, and *reverence my sanctuary*; I am the Lord." Lev. 19:30.

NOTE. — Why this injunction to reverence the sanctuary, which was made of only earthly materials? — Because it was the house in which God chose to place his name, and in which he would be manifested by the symbol of his presence. It was therefore a holy place, and as such should receive the reverence of his people. Where only two or three are met in his name, he has promised to be in their midst. Were people to step into the actual presence of Jehovah, it is probable that none would there engage in levity. On the other hand, they would most likely feel at once to bow in awe and reverence, to adore their Creator. But if God is really present in the person of his representative, in the convocations of his people, why should they treat his Holy Spirit with any less consideration?

11. How are all required to serve God?

“Serve God acceptably, with *reverence and godly fear*.” Heb. 12 : 28. God is the same in every age, and though inhabiting eternity, he still dwells with those who are of a contrite and humble spirit. When this class come together for worship, the Lord comes with them. He has deigned to accept the earthly houses dedicated to him, and they should therefore be revered because he has thus honored them.

12. In what frame of mind does David desire to worship? and what does he call the temple?

“But as for me, I will come into thy house in the multitude of thy mercy; and *in thy fear will I worship toward thy holy temple*.” Ps. 5 : 7.

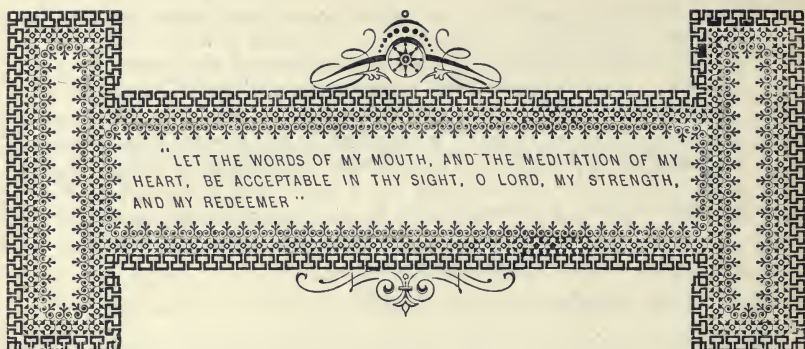
13. Where, does he say, is God especially to be feared?

“God is *greatly to be feared in the assembly of the saints*, and to be had in reverence of all them that are about him.” Ps. 89 : 7.

NOTE. — It is a solemn thing to go into the presence of God. When the high priest on the tenth day of the seventh month went in before God to offer his yearly sacrifice for himself and the people, all Israel watched his return with anxiety and prayer. Of course, we as worshipers do not carry the responsibility of ancient Israel’s high priest, but we are required to appear before God, to worship, at stated seasons. May we have grace to do so with reverence. “Our God is a consuming fire.”

14. Should any performance which does not relate to the service of God, be conducted in a house dedicated to his service?





Meditation and Prayer.

WHAT particular temptation is common to all men ?
 “But every man is tempted, when *he is drawn away of his own lust,*
 and enticed.” James 1 : 14.

2. What other foe does man have to contend with ?

“Be sober, be vigilant ; because *your adversary the Devil,* as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5 : 8.

3. Is there still another obstacle to man’s spiritual advancement ?

“Love not *the world,* neither the things that are in the world. If any man love the world, the love of the Father is not in him.” 1 John 2 : 15.

4. Can any one overcome these enemies in his own strength alone ?

“I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for *without me ye can do nothing.*” John 15 : 5.

5. What is required on our part if we are kept from our foes ?

“*Watch and pray, that ye enter not into temptation :* the spirit indeed is willing, but the flesh is weak.” Matt. 26 : 41.

6. How much should we pray ?

“Pray without ceasing.” 1 Thess. 5 : 17. It is not that one should be constantly bowed before God in prayer ; but after a season of earnest entreaty with the Father, the mind should be kept in a prayerful mood, even when walking by the way, or engaged in the duties of life.

7. On what occasions did David receive strength and encouragement ?

“*When I remember thee upon my bed, and meditate on thee in the nightwatches.*” Ps. 63 : 6.

8. What did he say of the man who was truly blessed?

“His delight is in the law of the Lord; and *in his law doth he meditate day and night.*” Ps. 1: 2.

9. Will such a condition of mind be distasteful to one who really loves God?

“My meditation of him shall be sweet.” Ps. 104: 34.

10. How long ought one to continue this constant devotion?

“Rejoice evermore. Pray without ceasing.” 1 Thess. 5: 16, 17.

11. What is the special duty of those who live in the time when the Lord’s coming is expected?

“*Take ye heed, watch and pray: for ye know not when the time is. . . . Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.*” Mark 13: 33-37.

12. As the Lord’s coming draws near, what will make the duty of prayer and watchfulness more imperative?

“Woe to the inhabitants of the earth and of the sea! *for the Devil is come down unto you, having great wrath*, because he knoweth that *he hath but a short time.*” Rev. 12: 12.

13. Can we at that time have all the help we desire to withstand our enemies?

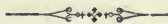
“Verily, verily, I say unto you, *Whatsoever ye shall ask* the Father in my name, he will give it you.” John 16: 23.

14. If help does not come when it is first asked, what should one do?

“And shall not God avenge his own elect, which *cry day and night unto him*, though he bear long with them? I tell you that he will avenge them speedily.” Luke 18: 7, 8. “Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.” Ps. 27: 14.

15. What blessed promise is vouchsafed to those who are found watching when the Lord comes?

“Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” Luke 12: 37.





Healing.



BESIDES forgiving our iniquities, what other blessing does God grant his people?

"Who forgiveth all thine iniquities; *who healeth all thy diseases.*" Ps. 103 : 3.

2. When through disobedience king Jeroboam's hand withered, how was it restored to strength?

"*And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.*" 1 Kings 13 : 6.

3. When Miriam was afflicted with leprosy, what did Moses do in her behalf?

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." Num. 12 : 13.

4. Are there cases when it is best not to apply to earthly physicians?

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease *he sought not to the Lord, but to the physicians.*" 2 Chron. 16 : 12.

5. When Elijah prayed for the restoration of a child, what was the result?

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17 : 21, 22

6. When Hezekiah prayed for restoration from sickness, what answer was returned to him?

"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will add unto thy days fifteen years." Isa. 38 : 5.

7. What was a part of the work of Christ while he was here on earth?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and *healing all manner of sickness and all manner of disease among the people.*" Matt. 4 : 23.

8. Besides dying for our transgressions, what else did the Saviour take on himself?

"Himself *took our infirmities, and bare our sicknesses.*" Matt. 8 : 17.

9. When the woman touched the hem of Jesus's garment and was healed of her infirmity, what gave effect to the touch?

"And he said unto her, Daughter, be of good comfort ; *thy faith hath made thee whole ;* go in peace." Luke 8 : 48.

10. Where is the gift of healing to be found in this dispensation?

"And *God hath set some in the church,* first apostles, secondarily prophets, thirdly teachers, after that miracles, then *gifts of healings,* helps, governments, diversities of tongues." 1 Cor. 12 : 28.

11. How is this gift to be exercised?

"Is any sick among you ? let him call for the elders of the church ; *and let them pray over him, anointing him with oil in the name of the Lord.*" James 5 : 14.

12. If the sick one is restored to health, by what power is it accomplished?

"And the prayer of faith shall save the sick, and *the Lord shall raise him up ;* and if he have committed sins, they shall be forgiven him." Verse 15.

13. Did Christ bestow the gift of healing upon his disciples?

"Then he called his twelve disciples together, and *gave them power and authority over all devils, and to cure diseases.* And he sent them to preach the kingdom of God, and to heal the sick." Luke 9 : 1, 2. "Now Peter and John went up together into the temple at the hour of prayer. . . . And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about to go into the temple asked an alms. . . . Then Peter said, Silver and gold have I none ; but such as I have, give I thee : In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up ; and immediately his feet and ankle bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God," Acts 3 : 1-8,



14. Was this commission to cease with the twelve apostles?

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name . . . *they shall lay hands on the sick, and they shall recover.*” Mark 16: 15-18.

15. What special work is necessary for one who expects to be healed?

“Confess your faults one to another, and pray one for another, that ye may be healed.” James 5: 16.

16. Why is it that in some cases persons are not healed in answer to prayer?

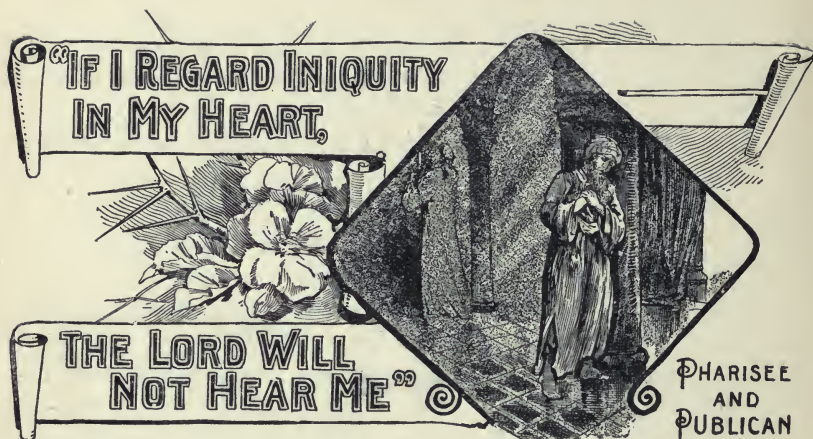
“Ye ask, and receive not, *because ye ask amiss*, that ye may consume it upon your lusts.” James 4: 3.

17. Why could not the disciples, on a certain occasion, cast the demon out of a child?

“Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, *Because of your unbelief.*” Matt. 17: 19, 20.

NOTE. — The evident reason why so few are now healed in answer to prayer, is because one or another of the parties, and perhaps all of them, have failed to fulfill the conditions prescribed. If one has, by some willful course of his own, brought a sickness upon himself, and he gives no evidence that he would do better if he should be raised up, the Lord cannot consistently interfere in such a case. Or if the individual wishing help, knows of faults of which he is guilty, and does not confess them, and resolve, by the help of God, to put them away, he has no reason to expect the special manifestation of God's power to raise him up. There may also be cases where it is not in accordance with the will of God that the sick should be raised to health. While asking for the things that are desired, we should have the same mind which was in Christ, who prayed, “Nevertheless, not my will, but thine, be done.”





Answers to Prayer.

FOR what purpose did the Saviour utter the parable of the importunate widow?

“And he spake a parable unto them to this end, that *men ought always to pray, and not to faint.*” Luke 18 : 1.

2. If one asks in the proper way for what he needs, how will his prayer be regarded?

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11 : 24.

3. What must be the condition of one who has this confidence?

“Beloved, if *our heart condemn us not*, then have we confidence toward God.” 1 John 3 : 21.

4. What must accompany faith in order that our hearts shall not condemn us, and that we may have the things for which we ask?

“And whatsoever we ask, we receive of him, because *we keep his commandments*, and do those things that are pleasing in his sight.” Verse 22.

NOTE. — If condemnation (a knowledge of guilt) rests on an individual, he has no confidence when before God, a lack of which forbids an answer to prayer. But the last-quoted verse says that what we receive in answer to our petitions is because we are obedient to the commandments, which proves conclusively that without such obedience, one cannot exercise that faith which will bring answers to prayer; for “faith without works is dead, being alone.”

5. If one does not ask in faith, what does he gain?

“But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For *let not that man think that he shall receive anything of the Lord.*” James 1 : 6, 7.

6. If a prayer is offered while cherishing an unforgiving spirit toward another, of what avail is it?

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, *neither will your Father which is in heaven forgive your trespasses.*” Mark 11 : 25, 26.

7. What course on the part of husbands or wives will prevent their prayers from being answered?

Contention and discord. 1 Peter 3 : 7.

8. What answer will he receive who turns away his ear from hearing the law?

“Even his prayer shall be abomination.” Prov. 28 :

9. When the conditions are complied with on which answers to prayer may be expected, for what may petitions be offered?

(1.) For the forgiveness of sin, 2 Chron. 7 : 14; 1 John 5 : 16; Matt. 5 : 44; (2.) for the Holy Spirit, John 14 : 16; Luke 11 : 13; (3.) for deliverance in the hour of temptation and danger, Matt. 6 : 13; John 17 : 11; Prov. 3 : 26; Ps. 91; (4.) for wisdom and understanding, James 1 : 5; 1 Kings 3 : 9; Dan. 2 : 17-19; (5.) for the healing of the sick, James 5 : 14, 15; 2 Kings 20; (6.) for the prosperity of the ministers of God, Eph. 6 : 18, 19; 2 Thess. 3 : 1; (7.) for those who suffer for the truth's sake, Heb. 13 : 3; Acts 12 : 5; (8.) for rulers, Ezra 6 : 10; Acts 23 : 5; (9.) for temporal prosperity, that the work of God be not hindered, James 5 : 17, 18; Zech. 10 : 1; (10.) for the Lord to vindicate his cause, 1 Kings 18 : 30-39; (11.) for the coming of Christ, Matt. 6 : 10; Rev. 22 : 20.

10. If an answer does not come at the time and in the manner expected, what should be the attitude of the petitioner?

“Rest in the Lord, and wait patiently for him.” Ps. 37 : 7.





Vows.



DOES God require that we shall fulfill our promises?

"When thou shalt vow a vow unto the Lord thy God, *thou shalt not slack to pay it ; for the Lord thy God will surely require it of thee ; and it would be sin in thee.*" Deut. 23 : 21.

2. Does a partial fulfillment meet his requirements?

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond ; he shall not break his word, *he shall do according to all that proceedeth out of his mouth.*" Num. 30 : 2.

3. Why is God so very particular about promises?

Because he is faithful in performing his promises, and he wants his people to be like him. "*That which is gone out of thy lips thou shalt keep and perform ; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.*" Deut. 23 : 23.

4. What does he call those who are slack in paying their vows?

"When thou vowest a vow unto God, defer not to pay it ; for he hath no pleasure in *fools* : pay that which thou hast vowed." Eccl. 5 : 4.

5. Will God excuse vows that are made without duly considering whether or not we can perform them?

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:5, 6.

6. What will God do for us, if we are faithful in fulfilling our promises?

"Offer unto God thanksgiving; and pay thy vows unto the Most High, and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50:14, 15.

7. Is it wise to consider beforehand whether we are able to perform our vows?

"It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25.

8. Is it not better not to vow?

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11.

9. What did Jacob do after the Lord had appeared unto him?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." Gen. 28:20-22.

10. Did the Lord forget Jacob's vow?

"And the angel of God spake unto me in a dream, saying, Jacob, . . . I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me; now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31:11-13.

11. And did Jacob keep his promise?

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments; and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Gen. 35:2, 3.

12. Is the Lord particular as to what we vow to him?

"But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:14.

13. What does such a vow betray in him who brings the offering?—Contempt.

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:8.

14. For what other reason has God a right to demand the best? — He gives everything.

“For she did not know that *I gave* her corn, and wine, and oil, and multiplied her silver and gold.” Hos. 2 : 8.

15. To whom do we belong?

“What ! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, *and ye are not your own ? for ye are bought with a price ;* therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor. 6 : 19, 20.

16. What inducement does the Lord hold out to those who desire to comply strictly with his requirements?

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.” Mal. 3 : 10, 11.

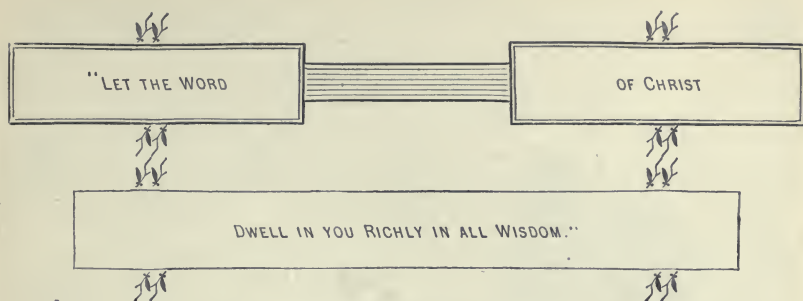
17. But suppose the Lord should deem it best not to bless us, because our motives were selfish, or he withholds the blessings for good reasons?

“Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.” Hab. 3 : 17, 18.




 ESUS, I my cross have taken,
 All to leave and follow thee :
 All things else I have forsaken ;
 Thou from hence my all shalt be.
 Perish every fond ambition,
 All I've sought, or hoped, or known ;
 Yet how rich is my condition,
 While I prove the Lord my own !





A Good Conscience.

WHAT is conscience?

"The knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense." — *Webster*.

"As *science* means *knowledge*, *conscience* etymologically means *self-knowledge*. . . .

But the English word implies a moral standard of action in the mind as well as a consciousness of our own actions. . . . *Conscience* is the reason, employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation." — *Whewell*.

2. What effect is the application of the blood of Christ expected to have upon the conscience?

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" Heb. 9 : 14.

3. When once purged by the blood of Christ, in what condition is the conscience of an individual?

"Because that the worshipers once purged should have had no more conscience of sins." Heb. 10 : 2.

4. In his defense before a certain council, how did Paul say he had constantly lived?

"Men and brethren, *I have lived in all good conscience* before God until this day." Acts 23 : 1.

5. When one lives as the apostle declared he had,—in *all good* conscience,—in what condition will his conscience be?

"And herein do I exercise myself, to have always *a conscience void of offense toward God, and toward men*." Acts 24 : 16.

NOTE. — Taking the definition of conscience into consideration, it may be readily seen that it is not enough to have simply a conscience; for all consciences are not good. The heathen have consciences which lead them, in some cases, to



sacrifice their children to appease the wrath of their gods. A notable case of a changed conscience, is that recorded in Acts 19:18-20, when many who had previously believed false doctrines, and who had "used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." There was a change from a bad conscience to a good one, though at quite a financial loss. To be a Christian, then, one must have a *good* conscience, one which has been purged from corrupt things by an application of the blood of Christ.

6. What does the apostle say the act of baptism is to the candidate?

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, *but the answer of a good conscience toward God*), by the resurrection of Jesus Christ." 1 Peter 3:21.

NOTE. — Baptism saves one by the resurrection of Jesus Christ; that is, by submitting to that ordinance, one shows his faith in the resurrection of Christ, by virtue of which we are saved. When one is baptized, the act itself does not remove a single stain, but it is only the answer, or response, that a *good* conscience makes to the demand of the gospel which requires one to believe in the death and resurrection of Christ, and be baptized to show his faith in those events, that he may be saved. Hence he responds, or answers, to the demand by complying cheerfully.

7. What else will a *good* conscience lead one to do?

"For this is thankworthy, if a man for conscience toward God *endure grief, suffering wrongfully*." 1 Peter 2:19.

8. If one repels the Spirit of God from him, and refuses to have his conscience, or knowledge of himself, quickened, what is the result?

"Speaking lies in hypocrisy; having their *conscience seared with a hot iron*." 1 Tim. 4:2.

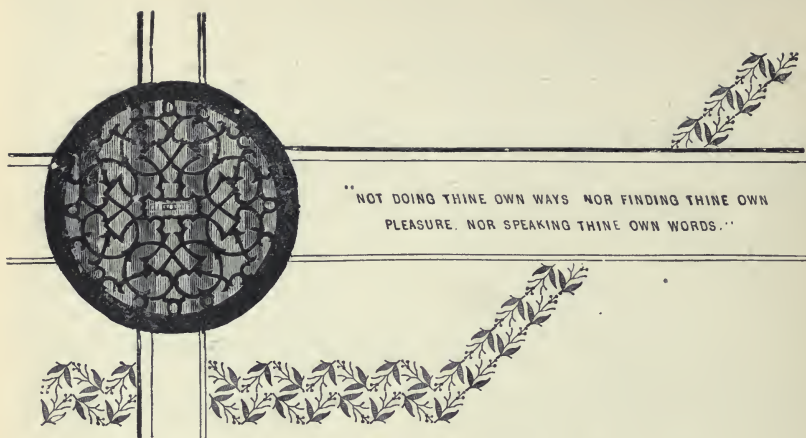
9. When one's conscience is well enlightened, what will it do for the individual?

"For *our rejoicing is this, the testimony of our conscience*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. 1:12.

10. With what is a *good* conscience connected?

"Now the end of the commandment is *charity* out of a *pure heart*, and of a *good conscience*, and of *faith unfeigned*." 1 Tim. 1:5.





"NOT DOING THINE OWN WAYS NOR FINDING THINE OWN
PLEASURE. NOR SPEAKING THINE OWN WORDS."

Manner of Observing the Sabbath.

HOW are all commanded to keep the Sabbath?

"Remember the Sabbath day, to *keep it holy*." Ex. 20:8.

2. What constitutes a day?

"The *evening and the morning* were the first day." Gen. 1:5, 8, 13, etc.

NOTE. — "The day is made by the revolution of the earth on its axis. Each complete revolution makes one day, which for convenience is divided into twenty-four portions called 'hours.' If the sun were to become a body of darkness, the day would still be the same length that it now is. So there were days before the sun was made to rule the day. The earth began to revolve as soon as it was created, each revolution making one day; and during the fourth revolution the sun was made a light-bearer. The sun does not make the day; it simply rules it. The Hebrew of Gen. 1:18, literally translated, says that the great lights were set in the firmament 'to rule in the day and in the night.'

"When the earth was created, 'darkness was upon the face of the deep.' The phrase 'in the beginning,' marks the beginning of the first day of time. Consequently the first day of time began in darkness. Before the earth had completed its first revolution, God said, 'Let there be light, and there was light.' God saw that the light was good, 'and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening [the darkness] and the morning [the light] were the first day.' The first revolution of the earth was completed just at the dividing line between light and darkness; and as the first part of that [the first] day was in the darkness which up to that time had been unbroken, so the second day began with the darkness which had then been set off and placed within bounds. And because time began in darkness, the first portion of every day of time has been darkness. Men may adopt as many standards as they please, but every day of time has begun with evening, and so it will be as long as time lasts." — E. J. Waggoner, in *International S. S. Lessons*.

3. When does the evening begin ?

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, *at the going down of the sun.*" Deut. 16:6.

4. How does the New Testament state this point ?

"And *at even, when the sun did set*, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32.

5. When did the tenth day of the seventh month begin ?

"Also on the tenth day of this seventh month there shall be a day of atonement. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls ; *in the ninth day of the month at even*, from even unto even, shall ye celebrate your sabbath." Lev. 23:27-32.

NOTE. — It is plain that if the tenth day of the seventh month began on the evening of the ninth day, at the going down of the sun, then the seventh day of the week, or the Sabbath, always began on the evening of the sixth day, at the going down of the sun.

6. What kind of labor is permitted through the week ?

"Six days shalt thou labor, and do *all thy work.*" Ex. 20:9. That is, whatever secular yet lawful work presents itself to be performed, may be done on any or all of the six working days. Such is called "thy work."

7. Is any kind of labor lawful on the Sabbath ?

"Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

8. What example did the Saviour give to show the meaning of his words ?

"Then saith he to the man, Stretch forth thine hand. And he stretched it forth ; and it was restored whole, like as the other." Verse 13. Disinterested works of mercy toward man or beast are always in place. From reading the entire chapter, it will be seen that the Saviour also classed the work of the priests in the temple, though very arduous, as necessary, because it was the Lord's work, and was therefore not a violation of the Sabbath law.

9. What is the day before the Sabbath called ?

"And that day was *the preparation*, and the Sabbath drew on." Luke 23:54.

NOTE. — The Jews had two evenings ; one commencing about noon and lasting till sunset. In this time all preparation for the Sabbath was attended to. When sunset came, it introduced their second evening. This lasted as long as the twilight. See Dr. Clarke on Ex. 12:6.

10. On which day did the Israelites receive their Sabbath supply of manna ?

"And it came to pass, that *on the sixth day they gathered twice as much bread*, two omers for one man." Ex. 16:22,

11. What instruction did they receive regarding this double supply of food ?

“And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord ; *bake that which ye will bake to-day, and seethe [boil] that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning.*” Verse 23.

12. Was there any day in which the manna did not fall ?

“Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none.” Verse 26. God’s dealing with his people in the wilderness shows that elaborate preparation of food on the Sabbath is a violation of the Sabbath precept.

13. What were God’s ancient people to do on the Sabbath ?

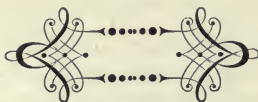
“Six days shall work be done ; but the seventh day is the Sabbath of rest, *a holy convocation.*” Lev. 23 : 3. The word *convocation* means “a calling together,” and was applied invariably to meetings of a *religious* character, in contradistinction to *congregation*, in which political and legal matters were occasionally settled. See “M’Clintock and Strong’s Cyclopaedia,” art. Convocation.

14. What example did the Saviour set in this matter ?

“And he came to Nazareth, where he had been brought up ; and, as *his custom was, he went into the synagogue* on the Sabbath day, and stood up for to read.” Luke 4 : 16.

15. How sacredly should the Sabbath be observed ?

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable : and shalt honor him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.*” Isa. 58 : 13.





Pride.



HAT will pride do for him who cherishes it?

"A man's pride shall bring him low." Prov. 29 : 23.

2. How does the Lord regard the proud?

"God resisteth the proud, but giveth grace unto the humble." James 4 : 6.

"Him that hath a high look and a proud heart will not I suffer." Ps. 101 : 5.

3. Will Jesus dwell with the proud?

"The proud he knoweth *afar off*." Ps. 138 : 6.

4. Can those who are filled with pride be truly wise?

"He is proud, knowing nothing, but doting about questions and strifes of words."
1 Tim. 6 : 4.

5. Why should we not indulge in pride?

"A high look and a proud heart . . . *is sin*." Prov. 21 : 4.

6. Will the Lord bless the proud?

"Blessed is the man that . . . respecteth not the proud." Ps. 40 : 4.

7. What will be one great sin of the last days?

"Men shall be lovers of their own selves, covetous, boasters, proud." 2 Tim. 3 : 2.

"The child shall behave himself proudly against the ancient." Isa. 3 : 5.

8. How are the proud generally regarded at the present time?

"Now we call the proud happy." Mal. 3 : 15.

9. What does the prophet say will be their fate?

"Behold, the day cometh that shall burn as an oven, and all the proud . . . shall be stubble, and the day that cometh shall burn them up." Mal. 4 : 1.

"Proud hearts and lofty mountains are always barren."





Forgiving One Another.



HAT spirit should accompany prayer?

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven, may forgive you your trespasses." Mark 11:25.

2. Will God pardon the unforgiving?

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Verse 26.

3. How shall we ask for pardon?

"And forgive us our debts, as we forgive our debtors." Matt. 6:12.

4. How many times should we forgive?

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." Matt. 18:21, 22.

5. In what parable are we taught forgiveness?

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done." Verses 23-31.

6. In dealing with the erring, what feelings should actuate us?

"Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Verse 33.

7. In forgiving, should we be satisfied with mere formalities?

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35.

8. How should we bestow mercy?

"Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12:8.

9. What should we do when a sin is confessed?

"So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow." 2 Cor. 2:7.
The forgiving spirit manifested by Joseph (Gen. 45:15), notwithstanding the great wrong his brethren had done him, furnishes an example of the spirit of Christ.

10. In restoring the erring, what grace should we exemplify?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

11. In forgiving, whose example do we follow?

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:13.

12. Did God anciently forbid grudging?

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 19:18.

13. What says the New Testament?

"Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:9.

14. Does one forgive who holds a grudge?

Some, when pretending to forgive, say: "I can forgive, but I cannot forget." Such "hold a grudge."

15. What petition in the Lord's prayer, is the only one to which the Master adds a comment?

"And forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:12, 14, 15.

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Unity of Believers.

WHAT relation do the Father and the Son sustain to each other?

“I and my Father *are one*.” John 10 : 30.

2. In what does this oneness consist?

“*I can of mine own self do nothing : as I hear, I judge : and my judgment is just : because I seek not mine own will, but the will of the Father which hath sent me.*” John 5 : 30.

3. What did Christ ask the Father in behalf of his disciples?

“Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.*” John 17 : 11.

4. Could the church be thus, what influence would it have on unbelievers?

“That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : *that the world may believe that thou hast sent me.*” Verse 21.

5. What did the apostle Paul teach on this point?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no divisions among you; but that ye *be perfectly joined together in the same mind and in the same judgment.*"
1 Cor. 1 : 10.

6. What was the first cause of division in the church of Christ?

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also *of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20 : 29, 30.

7. What did this division cause among the believers even in Paul's day?

"For *the mystery of iniquity doth already work* : only he who now letteth [hindereth] will let, until he be taken out of the way." 2 Thess. 2 : 7.

8. When paganism, that which hindered the full development of this "mystery," was taken out of the way, what followed?

"And then shall *that Wicked be revealed*, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."
Verse 8.

9. By what name is this power elsewhere called?

"Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and *that man of sin be revealed, the son of perdition* : who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, showing himself that he is God." Verses 3, 4.

NOTE. — It may seem strange, and yet it is true, that the huge system of error now fostered in the Papal Church, was born of ambition that was allowed to create disunion of sentiment. It might have been a small difference at first, hardly worth noticing, but it was nevertheless a seed that was big with possibilities. And what misery it entailed on the world ! Millions have filled martyrs' graves in consequence, and still ambitious desire for the ascendancy continues to animate the actions of many who call themselves disciples of Christ.

10. To what does the apostle liken the church?

"Now *ye are the body of Christ*, and members in particular." 1 Cor. 12 : 27.

11. And by being members of Christ's body, what else do church-members become?

"So we, being many, are one body in Christ, and *every one members one of another.*"
Rom. 12 : 5.

12. As members of one another, what is the duty of each?

"That there should be no schism in the body : but that *the members should have the same care one for another.*" 1 Cor. 12 : 25.

13. If the church is one, as the body of Christ, what should be its united aim?

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to *keep the unity of the Spirit in the bond of peace.*” Eph. 4: 1-3.

14. When thê Lord is about to come, how will the true ministers of the gospel stand on this point?

“Thy watchmen shall lift up the voice; with the voice together shall they sing: for *they shall see eye to eye*, when the Lord shall bring again Zion.” Isa. 52: 8.

15. What solemn message, just before the Lord’s coming, will bring this unity?

“*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*” Rev. 14: 9-12.

16. When the Lord comes, what will be the united cry of these faithful ones?

“And it shall be said in that day, *Lo, this our God; we have waited for him*, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” Isa. 25: 9.



HOW blest the sacred tie that binds
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!

To each the soul of each how dear!
What tender love! what holy fear!
How does the generous flame within
Refine from earth and cleanse from sin!

Their streaming eyes together flow
For human guilt and human woe;
Their ardent prayers together rise,
Like mingling flames in sacrifice.

Together oft they seek the place
Where God reveals his shining face;
How high, how strong, their raptures swell
There’s none but kindred souls can tell.

ANNA BARBAULO.



Riches.

- F**ROM what source comes the power to get wealth?
 "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8 : 18.
2. How may we honor God?
 "Honor the Lord *with thy substance*, and with the first-fruits of *all thine increase*." Prov. 3 : 9.
3. What caution is given concerning riches?
 "If riches increase, *set not your heart* upon them." Ps. 62 : 10, last clause.
4. Can riches be retained to our own hurt?
 "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccl. 5 : 13.
5. Give examples of this.
 Matt. 19 : 21, 22; Mark 10 : 21, 22.

6. Is it easy for the rich to enter the kingdom of God?

“And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!” Mark 10 : 23.

7. What charge is given to the rich?

“Charge them that are rich in this world, that they be not *high-minded*, nor trust in *uncertain riches*, but in the living God, who giveth us richly all things to enjoy.” 1 Tim. 6 : 17.

8. What are they further instructed to do?

“That they *do good*, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” 1 Tim. 6 : 18, 19.

9. What dangers attend the getting of riches?

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” 1 Tim. 6 : 9.

10. What makes rich without adding sorrow?

“The *blessing of the Lord*, it maketh rich, and he addeth no sorrow with it.” Prov. 10 : 22.

11. How are true riches obtained?

“By *humility* and the *fear of the Lord* are riches, and honor, and life.” Prov. 22 : 4.

12. Does happiness depend on earthly possessions?

“And he said unto them, Take heed, and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12 : 15.

13. Will silver or gold be able to deliver in the day of wrath?

“Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath.” Zeph. 1 : 18, first clause. See also Prov. 11 : 4.

14. How did Moses esteem the reproach of Christ?

“Esteeming the reproach of Christ *greater riches* than *the treasures in Egypt*; for he had respect unto the recompense of the reward.” Heb. 11 : 26.

15. Mention two classes of rich men.

“There is that maketh himself *rich*, yet *hath nothing*: there is that maketh himself *poor*, yet *hath great riches*.” Prov. 13 : 7.

16. Give an example of the first class.

Luke 12 : 16-20.

17. What lesson may we learn from this parable?

“*So is he* that layeth up treasure for himself, and is not *rich toward God*.” Luke 12 : 21.

18. What fearful words are addressed to the rich oppressor?

"Your *riches* are corrupted, and your garments are moth-eaten. Your *gold* and *silver* is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5 : 2, 3.

19. How may the poor of this world be counted rich?

"Hearken, my beloved brethren; hath not God chosen the poor of this world, *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?" James 2 : 5.

20. Can we estimate the worth of the eternal inheritance?

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64 : 4.



LABORERS of Christ, arise,
And gird you for the toil!
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore;
And where the sons of sorrow pine,
Dispense your hallowed store.

Be faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er despoil,
And the blest gospel's saving health
Repay your arduous toil.

LYDIA H. SIGOURNEY.





Debts.

DOES the Lord care whether or not we are prompt in paying the poor?

“Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: *at his day thou shalt give him his hire, neither shall the sun go down upon it*; for he is poor, and setteth his heart upon it: *lest he cry against thee unto the Lord, and it be sin unto thee.*” Deut. 24 : 14, 15.

2. What is said of the hire of the laborers which is kept back by the rich men of the last days?

“Behold, *the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth*; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” James 5 : 4.

3. With whom are they classed who defraud the laborer of his hire?

“And I will come near to you to judgment; and I will be a swift witness against the *sorcerers*, and against the *adulterers*, and against *false swearers*, and against those that oppress the hireling in his wages.” Mal. 3 : 5.

4. Will any of these enter the new Jerusalem?

“For without are dogs, and *sorcerers*, and *whoremongers*, and murderers, and idolaters, and *whosoever loveth and maketh a lie.*” Rev. 22 : 15.

5. How does the Bible reprove those who stint their laborers?

“For the Scripture saith, *Thou shalt not muzzle the ox* that treadeth out the corn. And, *The laborer is worthy of his reward.*” 1 Tim. 5 : 18. “Thou shalt not defraud thy neighbor, *neither rob him*: the wages of him that is hired shall not abide with thee all night until the morning.” Lev. 19 : 13.

6. Are we responsible for the loss by theft of goods that were intrusted to our care?

“If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbor's goods.”

“And *if it be stolen from him, he shall make restitution unto the owner thereof.* If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.” Ex. 22 : 8, 12, 13.

7. Do we become debtors through our own negligence ?

“If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith ; *he that kindled the fire shall surely make restitution.*” Ex. 22 : 6.

8. If a man wantonly or with malice aforethought, commits injury or entails loss, what redress is required of him ?

“If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field ; *of the best of his own field, and of the best of his own vineyard, shall he make restitution.*” Ex. 22 : 5.

9. Does God’s code hold us responsible for what we borrow ?

“And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof being not with it, *he shall surely make it good.* But if the owner thereof be with it, he shall not make it good : if it be a hired thing, it came for his hire.” Ex. 22 : 14, 15.

10. What is said concerning those who lend upon usury ?

“*Thou shalt not lend upon usury* [exorbitant interest] *to thy brother ;* usury of money, usury of victuals, usury of anything that is lent upon usury.” Deut. 23 : 19.

11. Do we owe one another even deeds of kindness ?

“If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.” Ex. 23 : 4, 5.

12. How does the apostle Paul cover the whole subject ?

“Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honor to whom honor. Owe no man anything, but to love one another.” Rom. 13 : 7, 8.





Trusting in Jesus.

WHAT did an Old Testament prophet predict of Christ?
 “And in that day there shall be a root of Jesse, which *shall stand for an ensign of the people ; to it shall the Gentiles seek :* and his rest shall be glorious.” Isa. 11 : 10.

2. How does the apostle render this prophecy ?

“And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to *reign over the Gentiles ; in him shall the Gentiles trust.*” Rom. 15 : 12.

3. What were the apostles, who first trusted in Christ, to become ?

“That we should be to *the praise of his glory*, who first trusted in Christ.” Eph. 1 : 12.

4. What did the Ephesians do upon hearing the message of truth ?

“*In whom ye also trusted*, after that ye heard the word of truth, the gospel of your salvation.” Verse 13, first part.

5. What returns did they receive from their proposed trust ?

“In whom also after that ye believed, *ye were sealed with that Holy Spirit of promise.*” Last part of same verse.

NOTE. — It will be noticed that this last-quoted text makes *trust* and *beliefs* synonymous. To trust in Jesus, is to believe in him *fully*, and to have an undivided affection for him ; after which, and not before, they may be sealed by the Holy Spirit.



6. To whom does the gospel become the power of God?

“For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation *to every one that believeth* ; to the Jew first and also to the Greek.”
Rom. 1 : 16.

7. But suppose one halts in his faith or trust ; how is he regarded by the Lord ?

“Now the just shall live by faith ; but *if any man draw back, my sou’ shall have no pleasure in him.*” Heb. 10 : 38.

8. By what does one gain the victory over the world ?

“For whatsoever is born of God overcometh the world ; and *this is the victory that overcometh the world, even our faith.*” 1 John 5 : 4.

9. In the struggles with temptations, if one trusts in Jesus, how will he show it ?

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but *be of good cheer* ; I have overcome the world.” John 16 : 33.

NOTE. — If we confide in the One whom we fully believe to be able to bring us safely through, our countenances will wear a calm, peaceful, cheerful look, born of the trust we have in Jesus.

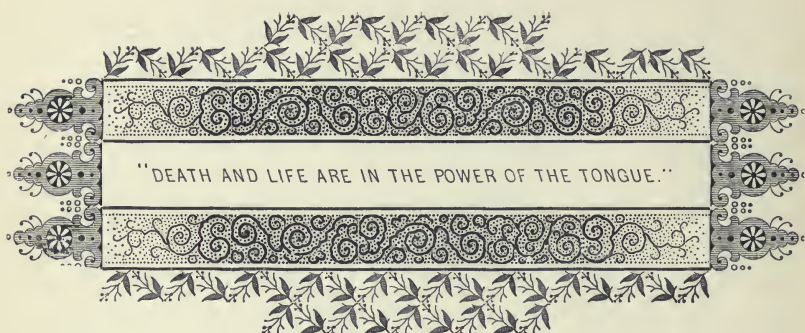
10. But is there not some other help in the work of overcoming, besides a silent trust in Christ ?

“And they overcame him by the blood of the Lamb, *and by the word of their testimony* ; and they loved not their lives unto the death.” Rev. 12 : 11.

11. But besides receiving power to overcome our foes, are there not temporal benefits to be derived from trusting in Jesus ?

“For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; *thy faith hath made thee whole.* And the woman was made whole from that hour.” Matt. 9 : 21, 22. See also Mark 10 : 52 ; Luke 17 : 19, and others. Probably these were cases of the first exercise of saving faith on the part of those whose lives had not been exemplary ; but Daniel’s unwavering trust when cast into the den of lions, as well as on other occasions, was due to the fact that “*he believed in his God.*” Dan. 6.





"DEATH AND LIFE ARE IN THE POWER OF THE TONGUE."

Our Words.

WHAT righteous rules are given to govern deportment?

"Let no corrupt communication proceed out of your mouth." Eph. 4 : 29.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1 : 15.

2. What precious promise is written for those who follow these directions?

"To him that ordereth his conversation aright *will I show the salvation of God.*"
Ps. 50 : 23.

3. What is said of the happy condition of such a one?

"Whoso keepeth his mouth and his tongue, *keepeth his soul from troubles.*" Prov.
21 : 23.

4. Does it show wisdom sometimes to say nothing?

"Even a fool, when he holdeth his peace, is *counted wise*; and he that shutteth his lips is esteemed *a man of understanding.*" Prov. 17 : 28.

5. What influence have kind words, and their opposite, over others?

"A soft answer *turneth away wrath*; but grievous words *stir up anger.*" Prov.
15 : 1.

6. Is there life-giving power in pure speech?

"A wholesome tongue is a *tree of life.*" Prov. 15 : 4.

7. How deeply does the tongue of evil wound?

"There is that speaketh *like the piercings of a sword.*" Prov. 12 : 18.

8. What scathing words are spoken of the *hypocritical* tongue, and what sentence pronounced?

"*Thou lovest all devouring words*, O thou deceitful tongue! God shall *also destroy thee forever*, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living." Ps. 52 : 4, 5.

9. Contrast the abiding future of the truthful, with the brief continuance of such as speak falsely.
 "The lip of truth shall be *established forever* ; but a lying tongue is *but for a moment*." Prov. 12 : 19.
10. Are words a sure index of the heart?
 "For out of the abundance of the heart the mouth speaketh." Matt. 12 : 34.
11. What is said of the man who offends not in word ?
 "If any man offend not in word, the same is a *perfect* man, and *able also* to bridle the whole body." James 3 : 2.
12. What is said of the *professed Christian* whose language is unbecoming ?
 "If any man among you seem to be religious, and bridleth not his tongue, . . . *this man's religion is vain*." James 1 : 26.
13. Will our words have weight in the judgment ?
 "For by thy words thou shalt be *justified*, and by thy words thou shalt be *condemned*." Matt. 12 : 37.
14. By these forcible scriptures, what startling truth is established ?
 "*Death and life* are in the power of the tongue." Prov. 18 : 21.
15. What should be the constant prayer of each heart ?
 "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19 : 14.



AND must I be to judgment brought,
 And answer in that day
 For every vain and idle thought,
 And every word I say ?

Yes ; every secret of my heart
 Shall shortly be made known,
 And I receive my just desert
 For all that I have done .

Thou awful Judge of quick and dead,
 The watchful power bestow ;
 So shall I to my ways take heed,
 In all I speak or do.

CHARLES WESLEY.



Cheerfulness.



HAT is said of the heavy-hearted, and the effect of cheering words upon such ?

“Heaviness in the heart of man maketh it *stoop* ; but a good word maketh it *glad*.” Prov. 12 : 25.

2. What is the influence of cheerfulness upon the sad and despondent ?

“A merry heart *doeth good like a medicine* ; but a broken spirit drieth the bones.” Prov. 17 : 22.

3. What did Job exclaim in a time of sore trouble, when well-meaning friends came to him with words of reproach ?

“I have heard many such things : *miserable comforters* are ye all.” Job 16 : 2.

4. What did he say would have been the case had their circumstances been reversed ?

“I also could speak as ye do : if your soul were in my soul’s stead, I could heap up words against you, and shake mine head at you : but I would *strengthen* you with my mouth, and the moving of my lips should *assuage* your grief.” Job 16 : 4, 5.

5. Are not those who have suffered and been comforted of God, best able to comfort others ?

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that *we* may be able to comfort *them*, which are in any trouble *by the comfort wherewith we ourselves are comforted of God*.” 2 Cor. 1 : 3, 4.

6. What beautiful promise is written for the upright in heart ?

“*Light is sown* for the righteous, and *gladness* for the upright in heart.” Ps. 97 : 11.

7. What should be the language of the heart that has experienced help from God?

“Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness.” Ps. 30 : 11.

8. What should be the spirit of our service toward God?

“Serve the Lord with *gladness* : come before his presence with *singing*.” Ps. 100 : 2.

9. Mention a special cause for good cheer.

“Son, be of good cheer ; *thy sins be forgiven thee*.” Matt. 9 : 2, last part.

“Blessed are they whose iniquities are forgiven, and whose sins are covered.” Rom. 4 : 7.

10. For what does the psalmist say he will *greatly* rejoice?

“I will greatly rejoice in the Lord. My soul shall be joyful in my God ; for he hath *clothed me with the garments of salvation* ; he hath covered me with the *robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa. 61 : 10.

11. Under what adverse circumstances may the Christian be joyful in God?

“Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and *leap for joy* ; for behold your reward is great in heaven.” Luke 6 : 22, 23.

12. What does the Saviour say to us?

“These things I have spoken unto you, that in me ye might have *peace*. In the world ye shall have tribulation ; but be of *good cheer*, I have overcome the world.” John 16 : 33.

13. What special cause for encouragement is given us by virtue of Christ’s victory over the world.

“To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3 : 21.

14. How constant should the Christian’s rejoicing be?

“Rejoice in the Lord *always*, and *again* I say, Rejoice.” Phil. 4 : 4.





Sobriety.

NO what extent did the wise man test the pleasures of the world ?
 "Whatsoever my eyes desired I kept not from them ; I withheld not my heart from any joy." Eccl. 2 : 10. "I said in mine heart, Go to now, I will prove thee with mirth ; therefore enjoy pleasure." Verse 1.

2. How much true enjoyment did such a course afford ?

"Behold, all was vanity and vexation of spirit, and there was no profit under the sun." Eccl. 2 : 11. "Even in laughter the heart is sorrowful ; and the end of that mirth is heaviness." Prov. 14 : 13.

3. To whom alone is such mirth enjoyable ?

"Folly is joy to him that is destitute of wisdom." Prov. 15 : 21.

4. What conclusion did the wise man reach ?

"Then I saw that wisdom excelleth folly as far as light excelleth darkness." Eccl. 2 : 13.

5. Why is sobriety preferable to levity ?

"Sorrow is better than laughter : for by the sadness of the countenance the heart is made better." Eccl. 7 : 3. "It is better to go to the house of mourning than to go to the house of feasting ; for that is the end of all men ; and the living will lay it to his heart." Verse 2.

6. Of what does the wise man bid the young to be mindful, even in the pursuit of pleasure ?

"Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth ; and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou that for all these things God will bring thee into judgment." Eccl. 11 : 9.

7. What injunction to sobriety does the apostle give in his epistle to Titus ?

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things ; that they may teach the young women to be sober. . . . Young men likewise exhort to be sober-minded." Titus 2 : 2-6.

8. What similar advice is given in the epistle to the Romans ?

“Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.” Rom. 13 : 13.

9. What testimony does the apostle Peter bear on this point ?

“Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”
1 Peter 1 : 13.

10. Why is vigilance especially necessary ?

“Be sober, be vigilant ; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5 : 8.

11. What other consideration should lead us to sobriety ?

“But the end of all things is at hand ; be ye therefore sober, and watch unto prayer.” 2 Peter 4 : 7.



HOW vain are all things here below !
How false, and yet how fair !
Each pleasure hath its poison too,
And every sweet a snare.

The brightest things below the sky
Give but a flattering light ;
We should suspect some danger nigh
Where we possess delight.

Our dearest joys, and nearest friends,
The partners of our blood,—
How they divide our wavering minds
And leave but half for God !

My Saviour, let thy beauties be
My soul's eternal food ;
And grace command my heart away
From all created good.

ISAAC WATTS.







"And they died before the Lord."

Presumption.

WHAT is the definition of *presumption*?

"The act of believing upon probable evidence, or taking for granted; belief upon incomplete proof; opinion. . . . The act of venturing beyond due bounds; forward, venturesome, over-confident, or arrogant opinion or conduct; unreasonable confidence." — *Webster*.

2. How does God look upon presumption? and what penalty does he visit for the same?

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, *the same reproacheth the Lord; and that soul shall be cut off from among his people.*" Num. 15 : 30.

3. If a prophet of old presumed to speak in the name of God that which he had not commanded, what was the result?

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, *even that prophet shall die.*" Deut. 18 : 20.

4. When the Israelites, without God's consent, attempted to fight against the Canaanites on the border of the promised land, what came of it?
 "But they presumed to go up unto the hill-top : nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." Num. 14 : 44, 45.
5. When the antediluvians persisted in their evil course, what was finally withdrawn from them?
 "And the Lord said, *My Spirit* shall not always strive with man." Gen. 6 : 3. God would not have withdrawn his Spirit from them had they not been insulting him by doing what they knew was wrong. In other words, they were sinning willfully.
6. Of what presumptuous act were men guilty soon after the flood?
 "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven." Gen. 11 : 4.
7. What did the Lord say of them?
 "And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : and now *nothing will be restrained from them, which they have imagined to do.*" Gen. 11 : 6.
8. What befell them in consequence of their presumption?
 "The Lord did there confound the language of all the earth ; and from thence did the Lord scatter them abroad upon the face of all the earth." Verse 9.
9. What befell Nadab and Abihu for their presumption in offering strange fire that the Lord had not commanded?
 "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, *and they died before the Lord.*" Lev. 10 : 1, 2.
10. How was the little horn, the papacy, to show its presumption?
 "And he [the little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws.*" Dan. 7 : 25.
11. What is this power, therefore, called by the apostle?
 "And that man of sin be revealed, *the son of perdition* ; who opposeth, and exalteth himself above all that is called God." 2 Thess. 2 : 3, 4.
12. What does the psalmist call the sin of presumption?
 "Keep back thy servant also from presumptuous sins ; let them not have dominion over me ; then shall I be upright, and I shall be innocent from *the great transgression.*" Ps. 19 : 13.
13. What admonition does the apostle give concerning our course toward the truth?
 "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4 : 30.

"The hypocrite's hope shall perish."



Hypocrisy.

WHAT was the leaven of the Pharisees ?

"Beware ye of the leaven of the Pharisees, *which is hypocrisy.*" Luke 12 :

1. *Hypocrisy.*—"A feigning to be what one is not ; or dissimulation, a concealment of one's real character or motives ; especially, the assuming of a false appearance of virtue or religion." — *Webster.*

2. In what way did the Pharisees show themselves to be hypocrites ?

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips ; *but their heart is far from me.*" Matt. 15 : 7, 8.

3. How had the Saviour shown that their hearts were not with the Lord ?

"*For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.*" Verses 4-6. In other words, these people claimed to be God's servants, but changed the commandments of God to their liking, and thus destroyed their force upon the heart and life. Their hypocrisy made them do it.

4. What other sign of insincerity did they manifest ?

"And when thou prayest, thou shalt not be as the hypocrites are ; for *they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.* Verily I say unto you, they have their reward." Matt. 6 : 5.



5. What did Christ call those who so readily saw the faults of others, but did not correct their own ?

“*Thou hypocrite*, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” Matt. 7 : 5.

6. What is the real work of a hypocrite ?

“A hypocrite with his mouth *destroyeth his neighbor*.” Prov. 11 : 9.

7. What eminent man was once nearly sacrificed by the dissimulations (really, hypocrisy) of some Jews and one of the apostles ?

“And the other Jews dissembled likewise with him [Peter] ; *insomuch that Barnabas also was carried away with their dissimulation*.” Gal. 2 : 13.

NOTE. — *Ignorance* is not hypocrisy. One can only be a hypocrite when acting something which he *knows* he is not.

8. Why did Paul say he opposed Peter in the work he was doing at that time ?

“But when Peter was come to Antioch, I withstood him to the face, *because he was to be blamed*.” Verse 11.

9. What will become of the hypocrite’s hope ?

“So are the paths of all that forget God ; and *the hypocrite’s hope shall perish*.” Job 8 : 13.

10. What did David say he would not do ?

“I have not sat with vain persons, *neither will I go in with dissemblers*.” Ps. 26 : 4. Dissemblers and hypocrites are the same.

11. How pure should be our love ?

“Let love be without dissimulation.” Rom. 12 : 9.

12. If one has true heavenly wisdom, what kind of fruits will he bear ?

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and *good fruits, without partiality, and without hypocrisy*.” James 3 : 17.

13. Where does the Saviour class those who profess to believe in the Lord’s coming, and yet by their actions show that their hearts are not in the matter ?

“And shall cut him asunder, and *appoint him his portion with the hypocrites* ; there shall be weeping and gnashing of teeth.” Matt. 24 : 51.



"FREELY YE HAVE RECEIVED, FREELY GIVE,"

Dispensing good where'er He came,
The labors of his life were love;
Then if we bear the Saviour's name,
By his example let us move."

Selfishness.

SELFISHNESS is how defined by Webster?

"That supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

2. What specific commandment forbids this sin?

"Thou shalt not covet." Ex. 20 : 17.

3. Selfishness, then, is contrary to what law?

"If ye fulfill the *royal law* according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2 : 8.

4. How does it show itself in the conduct of an individual?

(1.) *As Lovers of Self*. — "For men shall be *lovers of their own selves, covetous*." 2 Tim. 3 : 2.

(2.) *As Pleasing Ourselves*. — "We then that are strong ought to bear the infirmities of the weak, and *not to please ourselves*." Rom. 15 : 1.

(3.) *As Seeking Our Own*. — "Even as I please all men in all things, *not seeking mine own profit*, but the profit of many, that they may be saved." 1 Cor. 10 : 33.

(4.) *As Seeking after Gain*. — "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isa. 56 : 11.

(5.) *As Seeking Undue Precedence*. — "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." Matt. 20 : 21.

(6.) *As Neglect of the Poor*. — "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3 : 17.

(7.) *As Performing Duty for Reward*. — "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3 : 11.

5. Show that selfishness is inconsistent with the communion of saints.
 "There should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12 : 25, 26. Read the connection from verse 12.
6. Prove that it is contrary to Christian charity, or love.
 "Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, *seeketh not her own*, is not easily provoked, thinketh no evil." 1 Cor. 13 : 4, 5.
7. How are we admonished with regard to selfishness?
 "Let no man seek his own." 1 Cor. 10 : 24. "Look not every man on his own things, but every man also on the things of others." Phil. 2 : 4. Read also Zech. 7 : 9, 10.
8. By what means may we overcome selfishness?
 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5 : 14, 15.
9. How prevalent is this sin?
 "For all seek their own, not the things which are Jesus Christ's." Phil. 2 : 21.
10. What among other things will help to make the last days a perilous time?
 "This know also, that in the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous," etc. 2 Tim. 3 : 1, 2.
11. Can we be followers of Christ without overcoming selfishness?
 "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." Matt. 16 : 24.
12. Show that Christ condemned selfishness by his example.
 "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8 : 9. "For even Christ pleased not himself." Rom. 15 : 3.
13. What should this lead us to do?
 "Let every one of us please his neighbor for his good to edification." Rom. 15 : 2.
14. What example has the apostle Paul given us in this respect?
 "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10 : 33 ; 9 : 19-23.

15. Give some Bible examples of selfishness.

Cain (Gen. 4 : 9); Nabal (1 Sam. 25 : 3, 11); Haman (Esther 6 : 6); princes (Isa. 1 : 23); priests (Isa. 56 : 10, 11); James and John (Mark 10 : 35-37); the multitude (John 6 : 24-26).

16. What is the condition, and what will be the final punishment, of those who continue to be governed by selfishness?

“Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.” Jude 11-13.

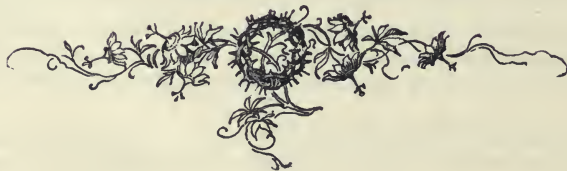


WHEN, my Saviour, shall I be
Perfectly resigned to thee?
Poor and vile in my own eyes,
Only in thy wisdom wise;

Only thee content to know,
Ignorant of all below;
Only guided by thy light,
Only mighty in thy might?

Fully in my life express
All the highs of holiness;
Sweetly let my spirit prove
All the depths of humble love.

CHARLES WESLEY.





Envy and Jealousy.

EIVE Solomon's words concerning the over-powering strength of envy.

"Wrath is cruel, and anger is outrageous; but *who is able to stand before envy?*" Prov. 27 : 4.

2. What scripture shows the exceeding cruelty of jealousy?

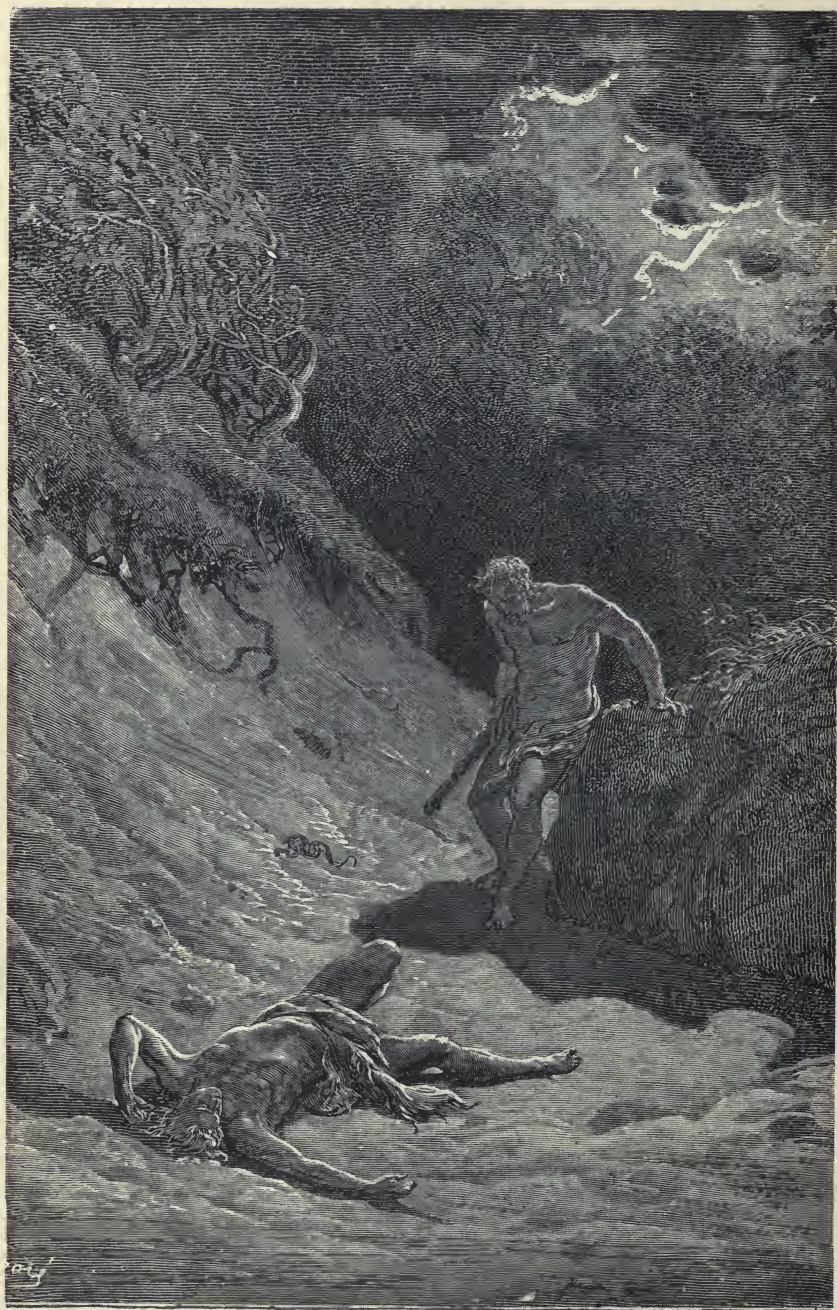
"Jealousy is *cruel as the grave* : the coals thereof are coals of fire, which hath a most vehement flame." Cant. 8 : 6, last part.

3. What striking illustration do we find of this?

"Not as Cain, who was of that wicked one and slew his brother. And *wherefore slew he him?* Because his own works were evil and his brother's righteous."

1 John 3 : 12.

(523)



4. Can a man be a murderer in spirit?

"*Whoso hateth his brother is a murderer.*" 1 John 3 : 15.

5. Give other circumstances where men have been controlled by an envious spirit, and state the result.

"And the patriarchs, moved with envy, *sold Joseph into Egypt.*" Acts 7 : 9.

"But when the Jews saw the multitudes, they were filled with envy, and *spake against* those things which were spoken by Paul, *contradicting and blaspheming.*" Acts 13 : 45.

6. What is the condition of things where envy reigns?

"For where envying and strife is, there is *confusion and every evil work.*" James 3 : 16.

7. What effect does envy have upon its possessor?

"For wrath killeth the foolish man, and *envy slayeth* the silly one." Job 5 : 2.

"A sound heart is the life of the flesh : but envy, the *rotteness of the bones.*" Prov. 14 : 30.

8. Show the persistency of those who are actuated by envy.

"Full of envy, murder, debate, deceit, malignity, whisperers, . . . who *knowing the judgment of God*, that they which commit such things are *worthy of death*, not only *do the same*, but *have pleasure in them that do them.*" Rom. 1 : 29-32.

9. How free from malice should the child of God be, even toward an enemy?

"*Rejoice not* when thine enemy falleth, and let not thine heart *be glad* when he stumbleth." Prov. 24 : 17. "But I say unto you, *Love* your enemies, *bless* them that curse you, *do good* to them that hate you, and *pray* for them which despitefully use you and persecute you." Matt. 5 : 44.

10. Will any be saved who retain the spirit of envy in the heart?

"Envyings, murders, drunkenness, revelings, and such like : of the which I tell you before, as I have told you in time past, that they which do such things *shall not inherit the kingdom of God.*" Gal. 5 : 21.

11. Is this sentence just?

"But we are *sure* that the judgment of God is *according to truth* against them which commit such things." Rom. 2 : 2.

12. What is the fountain from which both good and evil spring?

"A good man out of the good treasure of his heart bringeth forth that which is good ; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6 : 45.

13. Then why should the heart be watched closely?

"Keep thy heart with all diligence, *for out of it are the issues of life.*" Prov. 4 : 23.



Sin.



OW is sin defined by the apostle ?

“Whosoever committeth sin transgresseth also the law ; *for sin is the transgression of the law.*” 1 John 3 : 4.

2. Name the root of sin.

“Then when *lust* [unlawful desire] hath conceived, it bringeth forth sin.” James 1 : 15.

NOTE. — “It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all his dealings with evil. Nothing is more plainly taught in Scriptures than that God was in nowise responsible for the entrance of sin ; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable ; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God ; it is “the transgression of the law ;” it is the out-working of a principle at war with the great law of love which is the foundation of the divine government.” — *Great Controversy*, Vol. IV., pages 492, 493.

3. What is the fruit of sin ?

“And sin, when it is finished, *bringeth forth death.*” James 1 : 15.

4. Can man free himself from the dominion of sin ?

“Can the Ethiopian change his skin, or the leopard his spots ? *then may ye also do good, that are accustomed to do evil.*” Jer. 13 : 23.

5. How, then, can it be said that man is morally a free agent ?

“And ye *will not come* to me, that ye might have life.” John 5 : 40.

6. When the divine offer of help is rejected, why does not God immediately inflict upon man the threatened penalty ?

“Or despisest thou the riches of his goodness and forbearance and long-suffering ; not knowing that *the goodness of God leadeth thee to repentance* ?” Rom. 2 : 4.

7. What motive actuates God to pursue this course ?

“For *I have no pleasure in the death of him that dieth*, saith the Lord God ; wherefore turn yourselves, and live ye.” Eze. 18 : 32. That is, God bears with the sinner, to give him an opportunity to repent, because when he has passed his earthly career, there is no longer opportunity for repentance.

8. Is the *guilt* of Adam’s transgression imputed to his descendants ?

“The soul that sinneth, it shall die. *The son shall not bear the iniquity of the father*, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Eze. 18 : 20.

9. Then what is transmitted to them ?

“Among whom also we all had our conversation in times past in *the lusts of our flesh*, fulfilling *the desires of the flesh and of the mind* ; and were by *nature the children of wrath*, even as others.” Eph. 2 : 3.

10. What has Christ suffered for sinners ?

“But he was *wounded* for our transgressions, he was *bruised* for our iniquities ; the *chastisement* of our peace was upon him ; and with his *stripes* we are healed.” Isa. 53 : 5.

11. Why did Christ suffer in the flesh ?

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; *that through death he might destroy him that had the power of death, that is, the Devil*.” Heb. 2 : 14.

12. Could Christ have paid the penalty for sin in any other way ?

“But of the tree of the knowledge of good and evil, thou shalt not eat of it ; *for in the day that thou eatest thereof thou shalt surely die*.” Gen. 2 : 17. “My covenant will I not break, nor *alter the thing that is gone out of my lips*.” Ps. 89 : 34.

NOTE. — “The wages of sin is death.” Rom. 6 : 23. If man was ever to be reconciled to God, after having incurred the death penalty, it was necessary for Christ to taste death for every one under the sentence of death, in order to satisfy justice, and give man a hope of redemption. There was no other way in which God could be just, and yet justify, or make just, the sinner, except by having Christ, the sinless one, die for those under the sentence of death (1 Peter 3 : 18), and then to declare the righteousness of Christ in behalf of the sorrowing, penitent, believing sinner. Rom. 3 : 25, 26.

13. Is there a promise that all sins will be pardoned ?

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death ; I do not say that he shall pray for it*.” 1 John 5 : 16.

NOTE. — This sin is referred to by the Saviour, who terms it the “sin against the Holy Ghost.” That was explained by him to be blasphemy against the Holy Spirit. This can be done, as in the case of the Pharisees, by attributing the work of the Spirit to the agency of Satan. It may also be done by willfully sinning against the admonitions of the Spirit until it has been grieved away for the last time. To be left without the promptings of the Spirit, is to be left without hope of heaven.

14. What precedes forgiveness of sin ?

“He that covereth his sins shall not prosper ; but whoso *confesseth* and *forsaketh* them shall have mercy.” Prov. 28 : 13.

15. What follows ?

“Then Peter said unto them, *Repent*, and be *baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2 : 38.

16. Will the reign of sin ever come to an end ?

“And *every creature* which is *in heaven*, and *on the earth*, and *under the earth*, and such as are *in the sea*, and *all that are in them*, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.” Rev. 5 : 13.

17. When will its effects be removed ?

“But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and *the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*” 2 Peter 3 : 10.

18. Why must the earth be purified ?

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : *cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life.*” Gen. 3 : 17.

19. How thoroughly will the effects of sin be removed ?

“And God shall *wipe away all tears* from their eyes ; and there shall be *no more death, neither sorrow nor crying*, neither shall there be *any more pain* ; for the *former things are passed away.*” Rev. 21 : 4.



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"THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED."

Salvation.



OR what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world *to save sinners* ; of whom I am chief." 1 Tim. 1 : 15.

2. Can we obtain salvation through any other source?

"Neither is there salvation in any other : for there is *none other name under heaven* given among men, whereby we must be saved." Acts 4 : 12.

3. From what does Christ save his people?

"Thou shalt call his name Jesus ; for he shall *save his people from their sins*." Matt. 1 : 21.

4. In the case of the woman who washed the Saviour's feet in the house of Simon the Pharisee, what was said to her because of her act?

"And he said to the woman, *Thy faith hath saved thee* ; go in peace." Luke 7 : 50.

NOTE. — It cannot be supposed that this woman had nothing more to do to secure eternal salvation. The word here used to express the forgiveness of sins she then received, simply means to *preserve safe and unharmed*, to *make whole*, to *cure, heal*, etc., as in Matt. 8 : 25 ; 9 : 21, 22. At that time she had been healed of her sinful condition, and in that sense only was saved. The next hour, if she again gave way to temptation, would place her on the list of sinners who would need to seek the Saviour for the forgiveness of sin. She was saved from her past sins, provided she continued faithful to the end.

5. Who only will finally be saved?

"But *he that shall endure unto the end*, the same shall be saved." Matt. 24 : 13.

6. If one has had the assurance of sins forgiven, but has afterward turned from his righteousness, what will be the result?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? *All his righteousness that he hath done shall not be mentioned* : in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18 : 24.

7. In the parable, when one who owed his lord ten thousand talents was unable to pay, at his own request what did his master do for him?

"Then the lord of that servant was moved with compassion, and loosed him, and *forgave him the debt*." Matt. 18 : 27.

8. After receiving forgiveness for his enormous debt, what did the servant do to another who owed him but a hundred pence, and asked for mercy?

"And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. *And he would not : but went and cast him into prison*, till he should pay the debt." Verses 29, 30.

9. What was then done with this unmerciful servant?

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and *delivered him to the tormentors, till he should pay all that was due unto him*." Verses 32-34.

10. What application of the parable did the Saviour make?

"*So likewise shall my heavenly Father do also unto you*, if ye from your hearts forgive not every one his brother their trespasses." Verse 35.

NOTE. — It will be seen that though the servant in the parable had been forgiven the great debt he had incurred, and was conditionally saved from its consequences, yet because he did not do right toward others, that debt was again rolled on him, and he suffered or was held in bondage for it, just the same as though it had not been forgiven. But what gives this parable force, is the application our Saviour makes of it, as referred to in the last text quoted. From that it is positive that one's eternal salvation is not secured until he has endured to the end.

11. What is the end, object, or design of faith?

"Receiving the end of your faith, even *the salvation of your souls*." 1 Peter 1 : 9.

12. Does one receive this salvation when he first believes?

- “And that, knowing the time, that now it is high time to awake out of sleep ; *for now is our salvation nearer than when we believed.*” Rom. 13 : 11. That is, they had not yet received salvation, though having believed, but were coming nearer to it.
13. How is one kept, or preserved, until that salvation is given ? and when is it to be revealed ?
- “Who are kept by the *power of God through faith unto salvation ready to be revealed in the last time.*” 1 Peter 1 : 5.
14. Who will receive that salvation ?
- “So Christ was once offered to bear the sins of many ; and *unto them that look for him* shall he appear the second time without sin *unto salvation.*” Heb. 9 : 28.



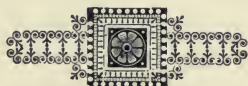
AMAZING grace ! how sweet the sound
That saved a wretch like me !
I once was lost, but now am found ;
Was blind, but now I see.

'T was grace that taught my heart to fear,
And grace my fears relieved ;
How precious did that grace appear,
The hour I first believed !

Through many dangers, toils, and snares,
I have already come ;
'T is grace hath brought me safe thus far,
And grace will lead me home.

The earth shall soon dissolve like snow,
The sun forbear to shine ;
But God, who called me here below,
Will be forever mine.

JOHN NEWTON.





Prophecies Relating to Christ.

IN what words did Moses speak of Christ ?

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.” Deut. 18 : 15.

2. How may we know that the Prophet here spoken of is Christ ?

“For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me.” “Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” Acts 3 : 22, 24.

3. Of whom was he to be born ?

“Therefore the Lord himself shall give you a sign : Behold, a *VIRGIN shall conceive, and bear a son*, and shall call his name Immanuel.” Isa. 7 : 14.

4. Where was he to be born ?

“*But thou, Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet *out of thee shall he come forth* unto me that is to be ruler in Israel.” Micah 5 : 2.

5. Was this prediction fulfilled ?

“Jesus was born in Bethlehem of Judea in the days of Herod the king.” Matt. 2 : 1.

6. How was his advent to be heralded ?

“*The voice of him that crieth in the wilderness*, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isa. 40 : 3.

7. By whom was this fulfilled?

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" "He said, *I am the voice of one crying in the wilderness*, Make straight the way of the Lord, as said the prophet Esaias." John 1 : 19, 23.

8. What other sign was to mark his advent?

"There shall come a *Star out of Jacob* and a Scepter shall rise out of Israel." Num. 24 : 17.

9. To whom did this star appear?

"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for *we have seen his star in the east*, and are come to worship him." "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." Matt. 2 : 1, 2, 9.

10. What was predicted of the little children in connection with the birth of Christ?

"A voice was heard in Ramah, lamentation, and bitter weeping; *Rachel weeping for her children* refused to be comforted for her children, *because they were not*." Jer. 31 : 15.

11. How were these words of the prophet verified?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children that were in Bethlehem, and in all the coasts thereof*, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2 : 16-18.

12. How was he to be received by his own people?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53 : 3.

13. Did this prophecy prove true?

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1 : 10, 11.

14. What was predicted of his preaching?

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61 : 1.



[534] "If These Should Hold Their Peace, the Stones Would Immediately Cry Out."

15. In what way was this prediction verified?

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And he began to say unto them, This day is this scripture fulfilled in your ears.” Luke 4: 16-21.

16. How was it said he would do when on trial?

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so *he openeth not his mouth.*” Isa. 53: 7.

17. When accused by his enemies before Pilate, how did Christ receive their words?

“Then said Pilate unto him, Hearest thou not how many things they witness against thee? And *he answered him to never a word*: insomuch that the governor marveled greatly.” Matt. 27: 13, 14.

18. How did the prophecy state that Christ’s murderers would dispose of his garments?

“They part my garments among them, and cast lots upon my vesture.” Ps. 22: 18.

19. Was this literally accomplished?

“And they crucified him, and *parted his garments, casting lots*: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.” Matt. 27: 35.

20. How was it said they would treat him while on the cross?

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” Ps. 69: 21.

21. What was offered him, when in his dying agony?

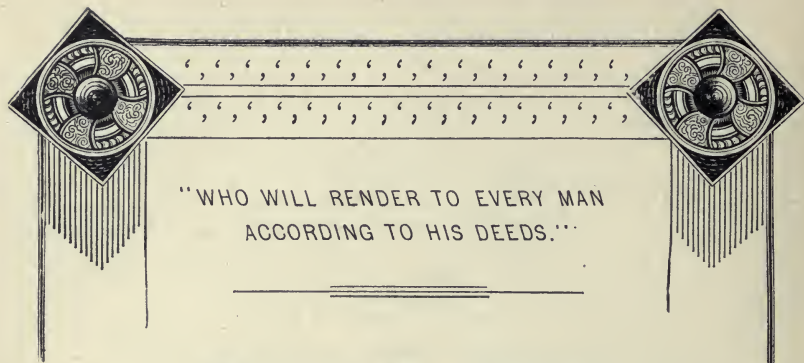
“They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.” Matt. 27: 34.

22. Where was the grave of Christ to be made?

“And he made his grave with the wicked, and *with the rich* in his death.” Isa. 53: 9.

23. What was actually done with his body, after it was taken down from the cross?

“A rich man of Arimathea, named Joseph, . . . went to Pilate, and begged the body of Jesus. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock.” Matt. 27: 57-60.



The Just Recompense.



HAT principle of justice should govern us in our intercourse with one another ?

“Withhold not good from them *to whom it is due*, when it is in the power of thine hand to do it.” Prov. 3 : 27.

2. What general rule of recompense is given in the Scriptures ?

“Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and *with what measure ye mete*, it shall be measured to you again.” Matt. 7 : 1, 2.

3. Should one, in any case, render evil for evil ?

“Recompense to no man evil for evil.” Rom. 12 : 17. “Not rendering evil for evil, or railing for railing, *but contrariwise, blessing.*” 1 Peter 3 : 9.

4. What is said of those who render evil for good ?

“Whoso rewardeth evil for good, *evil shall not depart from his house.*” Prov. 17 : 13.

5. Will all men be rewarded irrespective of character ?

“Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner,” Prov. 11 : 31.

6. Will each man's work be fully brought to light and tested ?

“*Every man's work* shall be made manifest ; for the day shall declare it, because it shall be revealed by fire : and the fire shall try every man's work of *what sort it is.*” 1 Cor. 3 : 13.

7. Will partiality be shown in decisions rendered ?

“Shall not the Judge of all the earth do right ?” Gen. 18 : 25. “*Justice* and judgment are the habitation of thy throne ; mercy and *truth* shall go before thy face.” Ps. 89 : 14. “Who will render to every man *according to his deeds ;*” “for there is *no respect of persons* with God.” Rom. 2 : 6, 11.

8. May we not in reality decide for ourselves what our recompense shall be ?
- “See, I have *set before thee this day* life and good, and death and evil.” Deut. 30 : 15. “Thus saith the Lord : Behold, *I set before you the way of life, and the way of death.*” Jer. 21 : 8.
9. Will the cases of any be overlooked in the judgment ?
- “For we must *all appear* before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Cor. 5 : 10.
10. What shall determine the nature of the reward in each case ?
- “Be not deceived : God is not mocked ; for whatsoever a man *soweth*, that shall he also *reap*.” Gal. 6 : 7.
11. Define the harvest of the wrong-doer.
- “For he that soweth to his flesh, shall of the flesh reap corruption.” Gal. 6 : 8, first part. “Tribulation and anguish upon every soul of man that doeth evil.” Rom. 2 : 9.
12. What shall be the recompense of the righteous ?
- “But he that soweth to the Spirit shall of the Spirit reap *life everlasting*.” Gal. 6 : 8, last part. “But *glory, honor, and peace* to every man that worketh good.” Rom. 2 : 10.
13. What scripture brings to view the cases of all as decided forever, and the time when it is accomplished ?
- “He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And, *behold, I come quickly.*” Rev. 22 : 11, 12.
14. Then with what force is the subject under consideration brought home to each heart ?
- “For if the word spoken by angels was steadfast, and every transgression and disobedience received a *just recompense of reward*, how shall we escape if we neglect so great salvation ?” Heb. 2 : 2, 3.





Exaltation.

WHO is exalted above all that exists ?

“For thou, Lord, art high above all the earth ; thou art exalted far above all gods.” Ps. 97 : 9. “Be thou exalted, O God, above the heavens : let thy glory be above all the earth.” Ps. 57 : 5.

2. Why should God be thus exalted ?

“Thou, even thou, art Lord alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshipeth thee.” Neh. 9 : 6.

3. How high is Christ exalted ?

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a *Prince and a Saviour*.” Acts 5 : 30, 31.

4. Who will be exalted by God ?

“He that shall humble himself shall be exalted.” Matt. 23 : 12.

5. What, then, must precede exaltation ?

“Before honor is humility.” Prov. 15 : 33.

6. What is the foundation of true humility ?

“Charity vaunteth not itself, is not puffed up.” 1 Cor. 13 : 4.

7. What is necessary, therefore, in order that we may obtain exaltation ?

“Whosoever therefore shall *humble himself as this little child*, the same is greatest in the kingdom of heaven.” Matt. 18 : 4.

8. In what only should we desire to be exalted ?

“For thou [Lord] art the glory of their strength : and *in thy favor our horn shall be exalted*.” Ps. 89 : 17.

9. What means does God sometimes employ to keep us from self-exaltation ?

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a *thorn in the flesh*, the messenger of Satan to buffet me, lest I should be exalted above measure.” 2 Cor. 12 : 7.

10. By what means may self-exaltation be overcome ?

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and *bringing into captivity every thought to the obedience of Christ*.” 2 Cor. 10 : 4, 5.

11. What are these weapons of our warfare ?

The girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, the sword of the spirit. Eph. 6 : 13-17.

12. What caused Satan's fall, and brought into existence all the sin and evil which are in the world ?

“How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the Most High*.” Isa. 14 : 12-14.

13. What is the most striking example of self-exaltation found in the annals of history ?

“Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thess. 2 : 3, 4.

NOTE. —Satan exalted himself above the stars of God, *i. e.*, the angels, and wanted to be equal with Christ ; but the “man of sin,” the papacy, has gone beyond this, and exalted himself even above the God of the universe by presuming to change his eternal and immutable law. Dan. 7 : 25. See reading, “The Change of the Sabbath,” on p. 60.

14. What will be the end of self-exaltation ?

“Whosoever shall exalt himself shall be abased.” Matt. 23 : 12. “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low.” Isa. 2 : 12.

15. When will the humble be exalted ?

“Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : *when the wicked are cut off, thou shalt see it.*” Ps. 37 : 34.



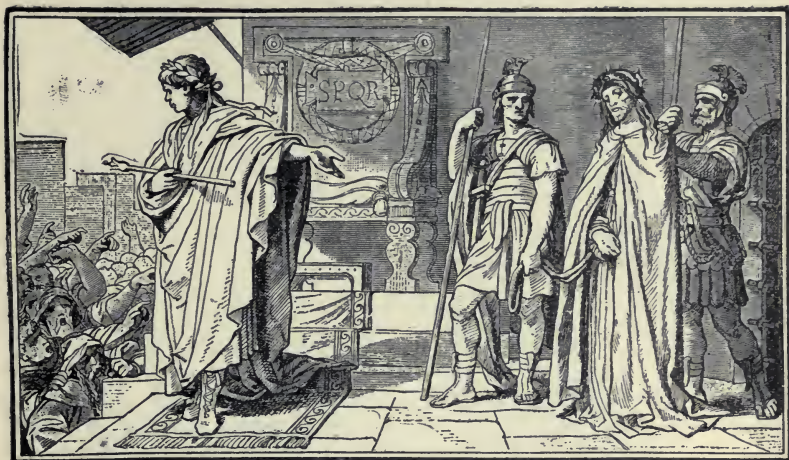
FADE, fade, each earthly joy
 Jesus is mine ;
 Break, every tender tie ;
 Jesus is mine.
 Dark is the wilderness ;
 Earth hath no resting-place ;
 Jesus alone can bless ;
 Jesus is mine.

Tempt not my soul away
 Jesus is mine ;
 Here would I ever stay ;
 Jesus is mine.
 Perishing things of clay,
 Born but for one brief day,
 Pass from my heart away •
 Jesus is mine.

Farewell, ye dreams of night ;
 Jesus is mine ;
 Lost in this dawning bright
 Jesus is mine.
 All that my soul has tried
 Left but a dismal void
 Jesus has satisfied ;
 Jesus is mine.

Farewell, mortality ;
 Jesus is mine ;
 Hail ! immortality ;
 Jesus is mine.
 Welcome, O loved and blest ;
 Welcome, sweet scenes of rest ;
 Welcome, my Saviour's breast ;
 Jesus is mine !

MRS. HORATIUS BONAR.



"He was oppressed, and he was afflicted, yet he opened not his mouth."

Submission.

TO whom do we owe unqualified submission?

"Submit yourselves therefore to God." James 4 : 7.

2. Why are we under obligation to submit to God?

"Thus saith the Lord, the Holy One of Israel, and his Maker, . . . I have made the earth, and created man upon it. . . . There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa. 45 : 11-22.

3. What constitutes submission to God?

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10 : 5.

4. What will be the condition of one who is thus submissive to God?

He will be "*filled with the knowledge of his will*" in all wisdom and spiritual understanding." Col. 1 : 9.

5. What is the will of God?

"For this is the will of God, even *your sanctification*." 1 Thess. 4 : 3. "Forasmuch then as Christ hath suffered for us in the flesh, *arm yourselves likewise with the same mind*; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4 : 1, 2.



6. What is fulfilled in us when we live not in the flesh?

"That *the righteousness of the law* might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8 : 4.

7. Then what is the course of one who is submissive to God?

He walks after the Spirit, *i. e.*, brings forth the "fruit of the Spirit" (Gal. 5 : 22-24), or in other words fulfills "the righteousness of the law," which constitutes the will of God. 1 Peter 4 : 2.

8. What should we bring into subjection to God?

"But I keep under *my body* and bring it into subjection." 1 Cor. 9 : 27. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12 : 1. "Bringing into captivity *every thought* to the obedience of Christ." 2 Cor. 10 : 5. "Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6 : 20.

9. Which member of the body requires the greatest exertion, together with the grace of God, to bring into subjection?

"*The tongue* can no man tame ; it is an unruly evil, full of deadly poison." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3 : 8, 2.

10. What is the prayer of one who is submissive to God?

"Thy will be done." Matt. 6 : 10.

11. How was submission exemplified in the life of Christ?

"He [Jesus] humbled himself and became obedient unto death, even the death of the cross." Phil. 2 : 8. "He was oppressed, and he was afflicted, yet he opened not his mouth ; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53 : 7. Read Matt. 27 : 26-50, which gives an account of the trial of Jesus before Pilate, and his crucifixion.

12. To what other authority must we be submissive?

"I beseech you, brethren (ye know the house of Stephanus, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints), . . . that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." 1 Cor. 16 : 15, 16. "Obey them that have the rule over you." Heb. 13 : 17.

NOTE. — That Heb. 13 : 17 has reference to church authorities, is seen from verse 7, and from what follows in verse 17.

13. Why is it well for us to be submissive to church authorities?

"*For they watch for your souls*, as they that must give account, that they may do it with joy, and not with grief." Heb. 13 : 17.

14. What is said about submission to worldly powers and authorities?

"Put them in mind *to be subject* to principalities and powers, to obey magistrates." Titus 3 : 1.

15. Why are we required to do this?

“Let every soul be subject unto the higher powers. *For there is no power but of God*: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.” Rom. 13 : 1, 2. “Submit yourselves to every ordinance of man for the Lord’s sake, . . . for so is the will of God.” 1 Peter 2 : 13-15.

16. Does Peter mean that we should submit to the ordinances of men, even when these are contrary to the express command of God?

Let Peter himself answer. “*We ought to obey God rather than men.*” Acts 5 : 29. “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” Acts 4 : 19.

17. What noted example have we of obedience or submission to God rather than man?

The three worthies in the fiery furnace. Read the third chapter of Daniel.

18. Then what is really meant by being subject to worldly rulers and ordinances of men?

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; namely, *Thou shalt love thy neighbor as thyself.*” Rom. 13 : 9.

NOTE. — Men’s duties under civil government pertain solely to the government and to their fellow-citizens. The words of Christ, “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s,” entirely separate what pertains to God from what pertains to the government. In accordance with this, Paul, after quoting five of the ten commandments, says, “If there be any other commandment, it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself.” That is to say, If there be any other commandment which comes within the relations of man to the civil government, it is comprehended in the saying that he shall love his neighbor as himself. As the ten commandments contain the whole duty of man; and as, in this divine record of men’s relations to the powers that be, the first four commandments are definitely excluded, it follows that none of the duties enjoined in the first four commandments do men owe to the powers that be.

19. How do we stand related to one another with regard to submission?

“Likewise, ye younger, submit yourselves unto the elder. *Yea, all of you, be subject one to another, and be clothed with humility.*” 1 Peter 5 : 5.

20. What seems to be the reason for this requirement?

Submission cultivates humility, a Christian virtue of high value. It is the humble to whom God “giveth grace,” and whom he will in due time exalt. Verses 5, 6.

21. What should be the attitude of a wife to her husband?

“Wives, submit yourselves unto your own husbands.” Col. 3 : 18.

22. What is this submission ?

"To be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands." Titus 2 : 4, 5.

23. Does this submission permit domination on the part of the husband ?

"Husbands, love your wives, and be not bitter against them." Col. 3 : 19.

"Husbands, love your wives, even as Christ also loved the church." Eph. 5 : 25.

24. How far should a wife submit to her husband ?

"Wives, submit yourselves unto your own husbands, *as it is fit in the Lord.*" Col. 3 : 18.

25. In what should children be submissive to parents ?

"Children, obey your parents *in all things* ; for this is well pleasing unto the Lord." Col. 3 : 20.

26. What is said about the submission of servants to masters ?

"Servants, *obey in all things your masters* according to the flesh ; not with eyeservice, as men-pleasers ; but in singleness of heart, fearing God." Col. 3 : 22.



IF, through unruffled seas,
Calmly toward heaven we sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home.

Soon shall our doubts and fears
All yield to thy control ;
Thy tender mercies shall illumine
The midnight of the soul.

Teach us in every state,
To make thy will our own,
And when the joys of sense depart,
To live by faith alone.

AUGUSTUS M. TOPLADY.



Hope.



Q What is the Christian's hope likened ?

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an *anchor of the soul, both sure and steadfast*, and which entereth into that within the vail." Heb. 6 : 18, 19.

2. What is the Christian's hope called ?

"Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2 : 13.

3. At what time did Paul expect to realize this hope ?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day* ; and not to me only, but unto all them also that love *his appearing*." 2 Tim. 4 : 8.

4. What is said of the hope of the wicked ?

"So are the paths of all that forget God ; and the hypocrite's hope *shall perish* : whose hope shall be cut off, and whose trust shall be as a spider's web." Job 8 : 13, 14.

5. What will be accomplished by him who hath the Christian's hope ?

"And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3 : 3.

6. How is he accounted whose hope is in God ?

“*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” Ps. 146 : 5. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” Jer. 17 : 7.

7. In what may the child of God abound ?

“Now the God of hope fill you with all joy and peace in believing, that ye may *abound in hope*, through the power of the Holy Ghost.” Rom. 15 : 13.

8. In what may he rejoice ?

“By whom also we have access by faith into this grace wherein we stand, and rejoice *in hope* of the glory of God.” Rom. 5 : 2.

9. When the love of God fills the heart, what is the result ?

“And hope *maketh not ashamed* ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom. 5 : 5.

10. In the time of trouble, who will be the hope of the righteous ?

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel.” Joel 3 : 16.

11. What inspiring words are spoken to such as hope in God ?

“Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.” Ps. 31 : 24.

12. What has the resurrection of Jesus Christ wrought for us ?

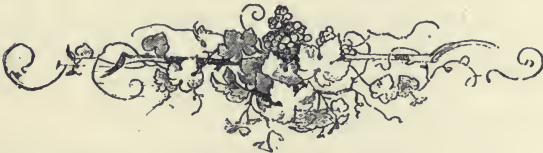
“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead.” 1 Peter 1 : 3.

13. How long should the Christian's hope endure ?

“And we desire that every one of you do show the same diligence to the full assurance of hope *unto the end*.” Heb. 6 : 11.

14. What end is referred to ?

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ*.” 1 Peter 1 : 13.





Patience.

FOR what were the precious promises of the word written ?

“For whatsoever things were written aforetime, *were written for our learning*, that we through patience and comfort of the Scriptures might have hope.” Rom. 15 : 4.

2. What is the Father himself called ?

“The God of *patience* and *consolation*.” Rom. 15 : 5.

3. What spirit should the Christian manifest ?

“Be *patient* toward all men.” 1 Thess. 5 : 14. “With all lowliness and meekness, with *long-suffering*, forbearing one another in love.” Eph. 4 : 2.

4. What contrast is drawn between the patient and the hasty spirit ?

“He that is slow to wrath is of *great understanding* ; but he that is hasty of spirit *exalteth folly*.” Prov. 14 : 29.

5. Mention an example of patience.

“Take, my brethren, the *prophets*, who have spoken in the name of the Lord, *for an example* of suffering affliction, and of patience.” James 5 : 10.

6. For what glorious event are the children of God bidden *patiently to wait*?

“And the Lord direct your hearts into the love of God and into the patient waiting for Christ.” 2 Thess. 3 : 5. “Be patient therefore, brethren, unto the coming of the Lord. Be ye also patient, stablish your hearts ; for the coming of the Lord draweth nigh.” James 5 : 7, 8.

7. What good things are spoken of those who endure ?

“Behold, we count them happy who endure.” James 5 : 11. “Blessed is the man that endureth temptation.” James 1 : 12. “He that endureth to the end, shall be saved.” Matt. 10 : 22.

8. Then how much depends on the exercise of this virtue ?

“In your patience possess ye your souls.” Luke 21 : 19.

9. What work of grace may be wrought for us when patience has its desired effect ?

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1 : 4.

10. What should be the language of every heart ?

“I wait for the Lord, my soul doth wait, and in his word do I hope.” Ps. 130 : 5.



THE home where changes never come,
Nor pain nor sorrow, toil nor care ;
Yes, 't is a bright and blessed home ;
Who would' not fain be resting there ?

Yet when bowed down beneath the load
By Heaven allowed, thine earthly lot ;
Thou yearnst to reach that blest abode,
Wait, meekly wait, and murmur not.

If in thy path some thorns are found,
O, think who bore them on his brow ;
If grief thy sorrowing heart has found,
It reached a holier than thou.

Toil on, nor deem, though sore it be,
One sigh unheard, one prayer forgot ;
The day of rest will dawn for thee !
Wait, meekly wait, and murmur not.

W. H. BELLAMY.



Hospitality.

WHAT is the meaning of the word *hospitality*?

"Reception and entertainment of strangers or guests without reward, or with kind and generous liberality."—*Webster*.

2. What, then, are the characteristics of true hospitality?

Kindness, generosity, and love, or charity.

3. As genuine hospitality must flow from love for our fellow-beings, what is fulfilled by its exercise?

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."
Rom. 13: 10. See also Gal. 5: 13, 14.

4. What law is here referred to?

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13: 9.

5. Is hospitality enjoined as a duty?

"Be not forgetful to entertain strangers." Heb. 13: 2. "Use hospitality one to another." 1 Peter 4: 9. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 34.

6. Why ought we thus to exercise charity, or hospitality, to strangers?

"For the Lord your God is God of gods, . . . and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger." Deut. 10: 17-19.

7. Prove that it enters into the foundation of Christian character.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." James 1: 27.

8. Who are under obligation to exercise hospitality?

"I beseech you therefore, *brethren*, . . . be kindly affectioned one to another with brotherly love, . . . distributing to the necessity of saints; given to hospitality." Rom. 12: 1, 10, 13. "Let not a widow be taken into

the number under three-score years old, having been the wife of one man, well reported of for good works; . . . *if she have lodged strangers*, . . . if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5 : 9, 10. "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12 : 13.

9. But are not those who are called to be ministers of the gospel exempt from this obligation?

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality." 1 Tim. 3 : 2. "A bishop must be . . . a lover of hospitality." Titus 1 : 7, 8.

10. Upon whom should hospitality be bestowed?

"Use hospitality *one to another*." 1 Peter 4 : 9. "As we have therefore opportunity, let us *do good unto all men*, especially unto them who are of the household of faith." Gal. 6 : 10.

11. Should hospitality be exercised to those who are our enemies?

"If thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12 : 20.

12. What is said of those who make a distinction between rich and poor?

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" "*If ye have respect to persons, ye commit sin.*" James 2 : 1-4, 9.

13. In what spirit should hospitality be exercised?

"Use hospitality one to another *without grudging*." 1 Peter 4 : 9. "Beloved, thou doest *faithfully* whatsoever thou doest to the brethren, and to strangers." 3 John 5. "And though I bestow all my goods to feed the poor . . . and have not *charity*, it profiteth me nothing." 1 Cor. 13 : 3.

14. Whom do we honor when we exercise hospitality?

"And *the King* shall answer and say unto them, . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25 : 40.

15. What was the Saviour speaking about on this occasion?

"For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; *I was a stranger, and ye took me in*; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Verses 35, 36.

16. What effect has hospitality on those who exercise it?

"*It is more blessed to give than to receive.*" Acts 20 : 35. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11 : 25. "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22 : 9.



ELIJAH AND THE POOR WIDOW.

17. What is the effect of hospitality shown to an enemy?

"In so doing thou shalt heap coals of fire on his head." Rom. 12 : 20.

18. Is there any reward promised to those who show hospitality?

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, *he shall in no wise lose his reward.*" Matt. 10 : 41, 42.

19. Will a person lose anything in this life by being hospitable?

"*He that giveth unto the poor shall not lack.*" Prov. 28 : 27. "He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again." Prov. 19 : 17. "Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6 : 38.

20. What will be the final reward for hospitality?

"Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world : for I was a hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in." Matt. 25 : 34, 35.

21. What Bible characters were especially noted for hospitality?

"And he [Abraham] lifted up his eyes and looked, and, lo, three men stood by him ; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, . . . Rest yourselves under the tree ; and *I will fetch a morsel of bread*, and comfort ye your hearts ; after that ye shall pass on. . . . And he took butter, and milk, and the calf which he had dressed, and set it before them ; and *he stood by them under the tree, and they did eat.*" Gen. 18 : 2-8. "And he [Reuel] said unto his daughters, And where is he ? *Why is it that ye have left the man ? call him, that he may eat bread.*" Ex. 2 : 20. "And they [the two disciples] drew nigh unto the village, whither they went : and he [Jesus] made as though he would have gone further. But they constrained him, saying, *Abide with us*, for it is toward evening, and the day is far spent. And *he went in to tarry with them.*" Luke 24 : 28, 29. "In the same quarters were possessions of the chief man of the island, whose name was Publius ; *who received us, and lodged us three days courteously.*" Acts 28 : 7. "And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing them rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night. And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19 : 1-3. See also 1 Kings 17 : 8-16 ; Job 31 : 32.

"ALWAYS ABOUNDING IN

THE WORK OF THE LORD."

Diligence.



HAT good things are spoken of the faithful and energetic?

"He that tilleth his land *shall have plenty of bread.*" Prov. 28 : 19.

"The hand of the diligent *maketh rich.*" Prov. 10 : 4. "The soul of the diligent shall be *made fat.*" Prov. 13 : 4.

2. What is said of the man of opposite characteristics?

"He *becometh poor* that dealeth with a slack hand." Prov. 10 : 4. "The soul of the sluggard desireth and *hath nothing.*" Prov. 13 : 4.

3. What social distinction is shown between the diligent man and the slothful one?

"The hand of the diligent shall *bear rule*, but the slothful shall be *under tribute.*" Prov. 12 : 24.

4. What honor awaits the diligent man of business?

"Seest thou a man diligent in his business? *He shall stand before kings*; he shall not stand before mean men." Prov. 22 : 29.

5. Give an example of the reward of industry.

"And the man Jeroboam was a mighty man of valor; and Solomon seeing the young man *that he was industrious*, he made him *ruler* over all the charge of the house of Joseph." 1 Kings 11 : 28. Read also the three verses following.

6. May we estimate a man's thrift by the condition of his dwelling?

"By much slothfulness the *building decayeth*; and through idleness of the hands the *house droppeth through.*" Eccl. 10 : 18.

7. Give a picture of a slack man's farm, as drawn by an eye-witness.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24 : 30, 31.

8. What lesson did the wise man learn as he noticed these things?

"Then I saw and *considered it well*; I looked upon it, and *received instruction.*" Prov. 24 : 32.

9. Is our work for "the life that now is," closely united with that for the one to come?
- "Not slothful in business ; fervent in spirit ; serving the Lord." Rom. 12 : 11.
10. What sentence is pronounced against the man who is unfaithful in God's work?
- "*Cursed be he* that doeth the work of the Lord deceitfully [margin, *negligently*]." Jer. 48 : 10.
11. In view of the reward to be given at Christ's appearing, what exhortation is given?
- "Wherefore, beloved, seeing that ye look for such things, *be diligent* that ye may be found of him in peace, without spot and blameless." 2 Peter 3 : 14.
12. What blessed assurance is given such as follow this advice?
- "Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things *ye shall never fall* ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1 : 10, 11.



WORK, for the night is coming,
 Work through the morning hours ;
 Work while the dew is sparkling,
 Work 'mid springing flowers,
 Work when the day grows brighter,
 Work in the glowing sun ;
 Work, for the night is coming,
 When man's work is done.

Work, for the night is coming,
 Work through the sunny noon ;
 Fill brightest hours with labor ;
 Rest comes sure and soon.
 Give every flying minute
 Something to keep in store ;
 Work, for the night is coming,
 When man works no more.

Work, for the night is coming
 Under the sunset skies ;
 While their bright tints are glowing,
 Work, for daylight flies.
 Work till the last beam fadeth,—
 Fadeth to shine no more ;
 Work while the night is darkening,
 When man's work is o'er.

SIDNEY DYER.





Marriage Is

Honorable

In All.



The Marriage Institution.

ORIGIN.

WHAT was one of the first institutions founded for the benefit of the human race?

“And the rib, which the Lord God had taken from man, *made he a woman, and brought her unto the man.*” Gen. 2: 22. Marriage, like the Sabbath, is of divine origin, and was instituted in Eden.

OBJECTS.

2. Why did God establish the marriage institution?

- (1.) “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth, and subdue it*” (Gen. 1: 27, 28); for “he created it not in vain, *he formed it to be inhabited.*” Isa. 45: 18.
- (2.) “And the Lord God said, *It is not good that the man should be alone; I will make him a help [suitable, or] meet for him.*” Gen. 2: 18. Man needs the refinement which comes from association with true womanhood, as well as assistance in the temporal affairs of life. To populate the earth, and also to render man happy, were therefore the objects of the Creator in bringing into existence the marriage institution.

PLAN.

3. To accomplish this two-fold purpose, how many companions did God in the beginning ordain that man should have?

“Therefore shall a man leave his father and his mother, and shall cleave unto *his wife* [not wives], and they [duality] shall be one flesh.” Gen. 2: 24. “They two shall be one flesh.” Eph. 5: 31. “The [one] rib, which the Lord God had taken from man, made he a [one] woman, and brought her unto the [one] man.” Gen. 2: 22.

NOTE.—Thus far, probably, all are agreed as to the action of the Creator; but because of a different course on the part of some of his creatures, the wisdom of his first decision (one woman for one man), and consequently the stability of his character, are thus confidently denied in a contemptible publication of polygamous origin:—

"The traditions and prejudices of centuries, the man-made creeds of the day, and the laws of all the nations professing a belief in Christ, unitedly inculcate the idea that it is sinful for a man, under any circumstances, to have more than one living and undivorced wife at the same time. A careful perusal of the Scriptures will, however, reveal the fact that this practice, which is now considered so heinous, *is in accordance with the divine law given to the ancient Israelites, that it was engaged in with the sanction and blessing of God* by many of the best and most favored men of whom the Bible makes mention, *and that never has the principle received the divine condemnation.*"

These hard-hewn, smooth-faced assertions from the quarry of lust compose the foundation on which is reared the iniquitous structure of polygamy, from whose barred and darkened windows peer thousands of pale and jealous faces. Omitting the italics, and reading "few" instead of "many," the paragraph quoted tells the exact truth; for few "of the best and most favored men of whom the Bible makes mention" were polygamists; but whether or not their goodness was due to polygamy in any way, or the blessings they received were bestowed because they were polygamists, should be considered. If the statements in italics are true, then God has changed his original plan. If they are false, "a careful perusal of the Scriptures will . . . reveal the fact that [although] this practice . . . was engaged in by many [few] of the best and most favored men of whom the Bible makes mention," yet the Lord is "the same yesterday, and to-day, and forever," as far as his purposes are concerned; but "long-suffering and plenteous in mercy" toward those who fail to carry out his designs.

COUNTERFEIT.

4. With whom did polygamy originate?

The first recorded case is that of Lamech, who "took unto him two wives. . . . And Lamech said unto his wives, . . . I have slain a man." Tracing Lamech's ancestors back six generations, to Cain, of him it is recorded that he "rose up against Abel his brother, and slew him." To this class of men, with whom polygamy originated, this scripture applies relative to their parentage: "Ye are of your father *the Devil*, and the lusts of your father ye will do. He was *a murderer* from the beginning, and abode not in the truth" (John 8:44), and being determined that his corrupt followers should outnumber the children of God, he incited this murderous and incestuous Lamech to take "unto him two wives." Let it be forever remembered that in the beginning the Creator gave ONE wife, and the Devil gave TWO. Whether it was the Lord who subsequently adopted Satan's plan, or only certain men who, although chosen of God, were afterward deceived or drawn away of their own lust, and enticed, is so important a question that to decide in favor of the former without scriptural authority, thus attributing the work of Satan to the unchangeable God, is but to unite with that already large family referred to, whose sire is not only a murderer, but "a liar, and the father of it."

5. What effect did the polygamous example of Lamech's descendants have on the children of God?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and *they took them wives of all which they chose.*" Gen. 6:1, 2.

6. Does this reference to wife-plurality among those who were called "the sons of God," prove that the Lord had adopted Satan's plan?

"And God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted his [God's] way upon the earth." Gen. 6 : 12. As already proved, God's "way" concerning marriage was that a man should have but one wife. His way "corrupted" brought a plurality of wives and other excesses, until because of the prevalence of licentiousness, strife, and murder, "God said unto Noah, The end of all flesh is come before me; for the *earth is filled with violence* through them; and, behold, I will destroy them with the earth." Gen. 6 : 13. This is the culmination of the first era of contest between the original and the counterfeit.

FIRST REPETITION OF ORIGINAL PLAN.

7. What was Noah's character? and considering the emergency, how many wives did he and his sons take with them into the ark?

"Noah was a *just man and perfect* in his generations, and Noah walked with God." Gen. 6 : 9. "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and *Noah's wife, and the three wives of his sons* with them into the ark." Gen. 7 : 13.

8. Who knows but what they had other wives not good enough to be permitted to enter the ark?

"And the Lord said unto Noah, Come thou and *all thy house* into the ark; for thee have I seen righteous *before me in this generation*." Gen. 7 : 1. Seven persons besides Noah (2 Peter 2 : 5; Gen. 8 : 18) went into and came out of the ark. This was the second time that God started to populate the earth on the one-wife plan, not a single advocate of polygamy being left alive, except the Devil and his angels. If, when the earth was so destitute of inhabitants as in the beginning and at the time of the flood, God decided that *one woman for one man* was all-sufficient for the propagation and happiness of the race, then it is certain that each generation thereafter diminished the excuse for wife-plurality which might have been offered at creation and when the antediluvians were destroyed, if ever. And if man's need of society be referred to, it was never so urgent as when Adam's animated rib was his sole companion, and when the storm-tossed ark rested on the heights of Ararat.

SECOND REPETITION OF ORIGINAL PLAN.

9. After the flood, when Satan, in trying to overthrow God's plan, had again led men into idolatry and polygamy, why did the Lord choose as the progenitor of a spiritual race, a man who had but one wife?

"Wherefore one? *That he might seek a godly seed*." Mal. 2 : 15. "Abram took Sarai *his wife*, . . . and they [man and wife] went forth to go into the land of Canaan, and into the land of Canaan they came." Gen. 12 : 5.



ATTEMPTED COUNTERFEIT.

10. When, through lack of faith, it seemed that God's promise of a son could not be fulfilled because of Sarai's age, what prevalent evil custom of that day did she induce Abram to adopt, hoping thereby to secure the promised heir?

"And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram *to be his wife.*" Gen. 16 : 3.

11. Did this shameful proceeding make Hagar the wife of Abram?

Sarai soon after realized the folly of her act in thus trying to change God's enduring plan, and never again alluded to Hagar as the wife of Abram, but called her "my maid," and "this bondwoman" (not second wife). Abram never regarded Hagar as his wife, but when speaking to Sarai, said "thy maid" (not my wife). Hagar did not consider herself the wife of Abram, but only the maid of "my mistress, Sarai." The angel of the Lord called Hagar "Sarai's maid," and said unto her, "Return unto thy mistress" (not, Return unto thy husband). And the Lord himself by inspiration declares her to have been only "Hagar the Egyptian," and Abram's "bondwoman" (not second wife). His second wife was Keturah, married after the death of Sarai. Gen. 23 : 1, 2 ; 25 : 1. The foregoing quotations from Scripture prove that, instead of being a polygamist, Abram violated the seventh commandment. Although the Bible states that "he staggered not at the promise of God *through unbelief,*" it is equally true that he staggered from the path of virtue at the instigation of his wife. But he was not a polygamist.

12. What is the very next recorded experience of Abram's which shows that he was not perfect, like Enoch and Noah?

"And when Abram was ninety years old and nine, *the Lord appeared to Abram,* and said unto him, I am the Almighty God ; *walk before me, and be thou perfect.*" Gen. 17 : 1.

13. Did he follow the example of Cain, the progenitor of murderers and polygamists, and try to justify or excuse himself?

"And Abram fell on his face." Verse 3. Abram was blessed because of his humility and his desire to please God, not because he at times sinned against him. On this occasion God changed his name to Abraham, and the record of his subsequent life shows that he was also a changed man.

14. When Ishmael was about sixteen years old, and Sarah requested Abraham to "cast out this bondwoman and her son" (Gen. 21 : 10), what instruction did the Lord give which shows that he had not changed his original plan, — one wife for one man?

In all that Sarah hath said unto thee, *hearken unto her voice ;* for in Isaac shall thy seed be called." "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on *her* shoulder, and the child, *and sent her away.*" Gen. 21 : 12, 14.

15. Had Hagar really been the wife of Abraham during these sixteen years, would he ever have "sent her away" with the divine permission?

"What, therefore, God hath joined together, let not man put asunder." Matt. 19:6.

16. After Abraham had profited by his bitter experience (Gen. 21:11), what did God say of him? and how was it in part fulfilled?

"For I know him that *he will command his children and his household* after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. "And Abraham said unto his eldest servant of his house, that ruled over all that he had, . . . Thou shalt go unto my country, and to my kindred, and TAKE A WIFE unto my son Isaac." Gen. 24:2-4.

17. What was Isaac's last charge to Jacob, when the latter was about to leave home?

"Thou shalt not take a *wife* of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and *take thee a wife* from thence of the daughters of Laban, thy mother's brother." Gen. 28:1, 2. He was not only enjoined to take *one* wife, but also to get the *right kind* of wife. See also 2 Cor. 6:14.

THREE EXAMPLES OF THE COUNTERFEIT.

18. But did not Jacob have two wives?

He did; but whether he had two or forty does not affect the plain counsel given him by God through Isaac, in harmony with the original plan. There were two reasons why Jacob took a second wife: (1.) Laban practiced *deception*, giving Jacob the elder of the two sisters, Leah, for whom he had no love; (2.) Rather than conform to God's order, and be content with Leah, suffering wrongfully a life-long separation from Rachel, *selfishness* caused him to take both of them. But selfishness and deception are not attributes of God, therefore he neither directed the action nor became responsible for the result. And as one wrong step leads to another, so polygamy led to envy, jealousy, hatred, rivalry, and strife on the part of the sisters, as the result of which first one and then the other urged upon the too-willing Jacob still further departure from God's plan, until the record stares with dishonor and degradation. But who believes that because of these things God blessed Jacob? Inspiration does not say so. And who does not know that he was blessed because of his humiliation and repentance for sin, particularly during that long night when by the brook he "was left alone, and there wrestled a man with him until the morning"? The record says it was the Lord, and that "he blessed him *there*,"—while *confessing* his sins, not while *committing* them.

19. Did Jacob enjoy his polygamous life?

"Few and *evil* have the days of the years of my life been." Gen. 47:9.

20. Was David blessed of God because he was a polygamist?

"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, . . . Now therefore *the sword shall never depart from*

thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor." 2 Sam. 12 : 9-11.

NOTE. — The Lord would *permit* others to take David's wives the same as he permitted David to take the wives of Saul and the wife of Uriah, not that such actions were right ; for they are here called "evil," and contrary to the "commandment of the Lord." The passage in 1 Kings 15 : 5, which says that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite," must not be so literally rendered as to show that it was right for David to number Israel, for which act the Lord caused seventy thousand of the people to perish. Yet this is proved by the text as much as that it was right for David to take Saul's wives. In 1 Kings 14 : 8, the Lord said of David, "Who kept my commandments, and who followed me with all his heart, to do *that only which was right* in mine eyes ;" but that these texts apply to his life, *generally speaking*, and not to *every act* he committed, is evident, otherwise the last quotation proves that it was also right for him to commit the greatest of all sins of which he was guilty, the murder of Uriah.

21. Because of David's evil example, what occasion did the Lord say had been given polygamists and other evil-doers ?

"Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12 : 14.

22. How, then, was David "a man after God's own heart," polygamy and murder being violations of "the commandment of the Lord" ?

"*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin.*" Ps. 32 : 5. "The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51 : 17.

NOTE. — David, like Jacob, had an evil nature, and sometimes strayed from the path of righteousness ; but like him, also, he repented of his sins, and received forgiveness. These were two of the "most favored men of whom the Bible makes mention," not because they were polygamists, but because he who is forgiven most is most favored. No more divine approval is to be found for their polygamy, however, than for Abraham's violation of the seventh commandment, Jacob's deception, or David's murder. If the example of a few men was designed to supplant the precept of God with reference to the marriage institution, then, by parity of reasoning, the deceiver, adulterer, and murderer now have free license.

23. Was Solomon blessed because he was a polygamist ?

"*His wives turned away his heart after other gods.*" "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice." "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." 1 Kings 11 : 4, 9, 11.

NOTE. — The lives of these three men, particularly those of Jacob and David, are monuments to both the weakness of humanity, and the strength of divine grace. While the Holy Spirit has made the dark and unchangeable record of their failure under temptation, there appears on the opposite side, in brighter lines, the history of their conflicts with evil, their earnest prayers for help, and their humility and deep repentance, which secured the favor of Heaven. For all this, *grace* is to receive the credit, though by reason of the prominence of the characters, *sin* is most noticeable at first sight. Hence, instead of investigating the subject, many have entertained the idea that wife-plurality among God's chosen people was a very common thing, and that this custom prevailed with "many of the best and most favored men of whom the Bible makes mention." But this is not true. From Adam to the present time, thousands of cases are on record of conformity to God's plan regulating marriage, against these few instances of polygamy on the part of leaders among God's people. The plan of the Creator was not only understood in the beginning, but was re-affirmed at the deluge, the calling of Abraham, and of Moses, and in the parentage of Christ. The attempt on the part of some to make it appear that Moses was a polygamist, is not justified by the Scriptures; for there is no evidence that Moses ever had any other wife than Zipporah. Either she is the one referred to in Num. 12 : 1 as being an "Ethiopian woman" by reason of her Midianite and Cushite ancestry (*Ethiopian* meaning *Cushite*, see margin), or else Zipporah had died before this "Ethiopian woman" was taken by Moses. But they are doubtless the same person, as Moses would not be the first one to violate the command of God that the children of Israel should not intermarry with strangers (see Ex. 34 : 16), which instruction was given only about a year previous to the jealousy of Aaron and Miriam.

NO DIVINE LICENSE FOR POLYGAMY.

24. What are the principal texts used in attempting to justify polygamy by divine precept? and what may be said of them?

- (1.) "And if he have *betrothed her unto his son*, he shall deal with her after the manner of daughters. If he take him *another wife*, her food, her raiment, and her duty of marriage, shall he not diminish." Ex. 21 : 9, 10. The word *wife* is not in the original, and should not be in this text, whose meaning, as seen from verse 9, is "another *betrothed*," not "another *wife*." Thus : "If he [the father] take him [take to his son] another wife [in betrothal], her food, her raiment [the food and raiment of the one first betrothed, but not married], and her duty of marriage, shall he not diminish." This means simply that the one first betrothed should be provided for in case she was set aside and another one married. But even if the word *wife* belonged in the text, it would merely be God's counsel with reference to how such sinners should be dealt with, as in Ex. 22 : 1, — "If a man shall steal an ox or a sheep," etc. "If" does not mean "thou shalt," nor even "thou mayest."
- (2.) "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger : *her husband's brother shall . . . take her to him to wife*." Deut. 25 : 5. No further comment is necessary on this passage, than to say that in accordance with God's law concerning marriage, the "husband's brother" or kinsman here referred

to must be a *single man*, as was the case with Boaz, who married Ruth ; for not a single instance is recorded where God ever counseled any man to take more than one wife, or gave a precept to that effect.

- (3.) "And in that day *seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.*" Isa. 4 : 1. Whether this was fulfilled centuries ago, or applies to the Mormons of to-day, does not prove that God now designs a man should have seven wives instead of one. There are prophecies of evil as well as of good ; and because the crimes of Absalom, Ahab, Judas, and the persecutions under paganism and the papacy were predicted, does not prove them divinely sanctioned.

ORIGINAL PLAN SUSTAINED.

25. What further testimony is given by prophets, Christ, and the apostles relative to the enduring nature of God's original plan ?

"Neither shalt thou take a wife to her sister [*one wife to another*, margin], to vex her, . . . besides the other *in her lifetime.*" Lev. 18 : 18. "Therefore take heed to your spirit, and *let none deal treacherously against the wife of his youth.* For the Lord, the God of Israel, saith that he hateth putting away." Mal. 2 : 15.

Christ said : "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to *his wife* ; and they *twain* shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, *let not man put asunder.*" Mark 10 : 6-9. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, that *whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced committeth adultery.*" Matt. 5 : 31, 32.

Paul said : "Let every one of you in particular so love *his wife* even as himself : and the wife see that she reverence *her husband.*" Eph. 5 : 33. "A bishop then must be blameless, *the husband of one wife.*" "Let the deacons be the husbands of *one wife*, ruling their children and their own houses well." 1 Tim. 3 : 2, 12. Not that others in the church might take more than one wife, but that if such as had a plurality of wives were to receive the gospel and become members of the church, they should not be selected to fill these offices, for which "blameless" men were required. Not an instance is on record where God ever chose a man with more than one wife, to do any special, important work ; and, as already proved, only a *few* cases are recorded of men who became polygamists *after* having been chosen of God.

26. What, then, is the inevitable conclusion regarding polygamy ?

"Lo, this only have I found, that God hath made man upright ; but *they have sought out many inventions.*" Eccl. 7 : 29.





A Happy Home, and How to Make It.

WHERE were the foundations of home laid?

“And the Lord God planted a garden eastward *in Eden*, and *there* he put the man whom he had formed.” Gen. 2:8.

2. In carrying out his perfect plan, what was still needed?

“And the Lord God said, It is not good that the man should be alone; I will make him a *help meet* [or adapted] *for him*.” Gen. 2:18.

3. Is the home complete without children?

“Lo, children are a heritage of the Lord.” Ps. 127:3. “Children’s children are the crown of old men, and the glory of children are their fathers.” Prov. 17:6.

4. Does the happiness of home depend upon the abundance of things possessed?

“A man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12:15. “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.” Prov. 15:17.

5. May a home be undesirable under some circumstances?

“It is better to *dwell in the wilderness*, than with a *contentious* and an *angry woman*.” Prov. 21:19.

6. By what means may the mother largely bind home-hearts together?

“She openeth her mouth with *wisdom*, and in her tongue is *the law of kindness*.” Prov. 31:26.

7. Is it ever expedient to speak a word of encouragement to the pains-taking keeper of home?

“Her children arise up and *call her blessed*; her husband also, and *he praiseth her*.” “*Give her of the fruit of her hands, and let her own works praise her in the gates.*” Prov. 31 : 28, 31

8. Is mutual obligation enjoined in a well-appointed home?

“Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” Eph. 6 : 1-4.



HAPPY the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed home to gain;
Unite our hearts in love to thee,
And love to all will reign.





The Two Families.

IN what scriptures are two families brought to view?

“The field is the world; the good seed are the *children of the kingdom*, but the tares are the *children of the wicked one*.” Matt. 13:38. “In this the *children of God* are manifest, and the *children of the Devil*.” 1 John 3:10.

2. How are the children of God manifest?

“Whosoever is born of God doth not commit sin.” 1 John 3:9. “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” John 14:21.

3. How may the children of the wicked one be known?

“He that committeth sin is of the Devil.” 1 John 3:8. “Ye are of your Father the Devil, and the lusts of your father ye will do.” John 8:44.

4. Are there counterfeit children of God?

“Having a form of godliness, but denying the power thereof.” 2 Tim. 3:5
 “They *profess* that they know God, but in *works* they deny him, being abominable and disobedient, and unto every good work reprobate.” Titus 1:16.

5. How may we judge between the *true* and the *false*?

“Wherefore by their fruits ye shall know them.” Matt. 7:20.

6. To what family do they belong who are not the children of God ?
“And *you* hath he quickened who were dead in *trespasses and sins*, . . . and were by *nature* the children of wrath, even as others.” Eph. 2 : 1-3.
7. If one desires to escape from the snare of the enemy, what must he do ?
“*Submit* yourselves therefore to God. *Resist the Devil*, and he will flee from you. *Draw nigh to God*, and he will draw nigh to you.” James 4 : 7, 8.
8. How may we know that we are accepted of God, and thus are members of the royal family ?
“But whoso *keepeth his* word, in him verily is the love of God perfected ; hereby *know we* that we are in him.” 1 John 2 : 5. “And he that keepeth his commandments dwelleth in him and he in him, and hereby *we know* that he abideth in us *by the Spirit* which he hath given us.” 1 John 3 : 24.
9. How has God manifested his great love to the children of men ?
“Behold, what manner of love the Father hath bestowed upon us, *that we should be called the sons of God*.” 1 John 3 : 1.
10. How strong is his desire, and how urgent the invitation that all men should share in this wonderful love ?
“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22 : 17.
11. Will the time come when one class will forever pass out of sight ?
“For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be.” Ps. 37 : 10.
12. What is said of the universal family that remains ?
“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.” Rev. 5 : 13.





Eternal Life.

WHO suffered Christ to die, and then raised him again?

"Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.*" John 10:17, 18.
 "Whom [Christ] *God hath raised up*, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24.

2. How came death into the world?

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

3. Why could not death hold Christ under its dominion?

"Who did no sin, neither was guile found in his mouth." 1 Peter 2 : 22.

4. What did Christ's resurrection gain for all men?

"For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so *in Christ shall all be made alive.*" 1 Cor.
15 : 21, 22.

5. Why did God give his son to die? and who alone are benefited by his death?

"For God *so loved the world* that he gave his only begotten Son that *whosoever believeth in him* should not perish, but have everlasting life." "He that believeth not the Son shall not see [everlasting] life, but the wrath of God abideth on him." John 3 : 16, 36.

6. With whom is the eternal life of the believer hid?

"For ye are dead, and your life is *hid with Christ in God.*" Col. 3 : 3. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5 : 11, 12.

7. When will eternal life be received?

"Behold, I show you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must *put on* incorruption, and this mortal must put on immortality." 1 Cor. 15 : 51-53.

8. Is there any exemption from the first, or temporal, death?

"For as in Adam *all die*, even so in Christ shall all be made alive." 1 Cor. 15 : 22.

9. Who have part in the first resurrection?

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, . . . and they *lived* and reigned with Christ a thousand years. . . . This is the first resurrection. . . . On such the second death hath no power." Rev. 20 : 4-6.

10. Who have part in the second resurrection?

"But the rest of the dead [the wicked] lived not again until the thousand years were finished. And fire came down from God out of heaven and devoured them." Rev. 20 : 5, 9; Dan. 12 : 2; Heb. 11 : 35.

11. What is the second, or eternal, death? and who suffer it?

"And death and hell [margin, *the grave*] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20 : 14, 15. "The lake which burneth with fire and brimstone . . . is the second death." Rev. 21 : 8. "He that overcometh shall not be hurt of the second death." Rev. 2 : 11. See Eze. 18 : 26.

12. What is then said of those who share the first resurrection, and so escape the second death ?

“And God shall wipe away all tears from their eyes ; and there shall be *no more death* ; neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.” Rev. 21 : 4, 5.



WHAT a mighty change
Shall Jesus' followers know,
When o'er the happy plains they range,
Incapable of woe !

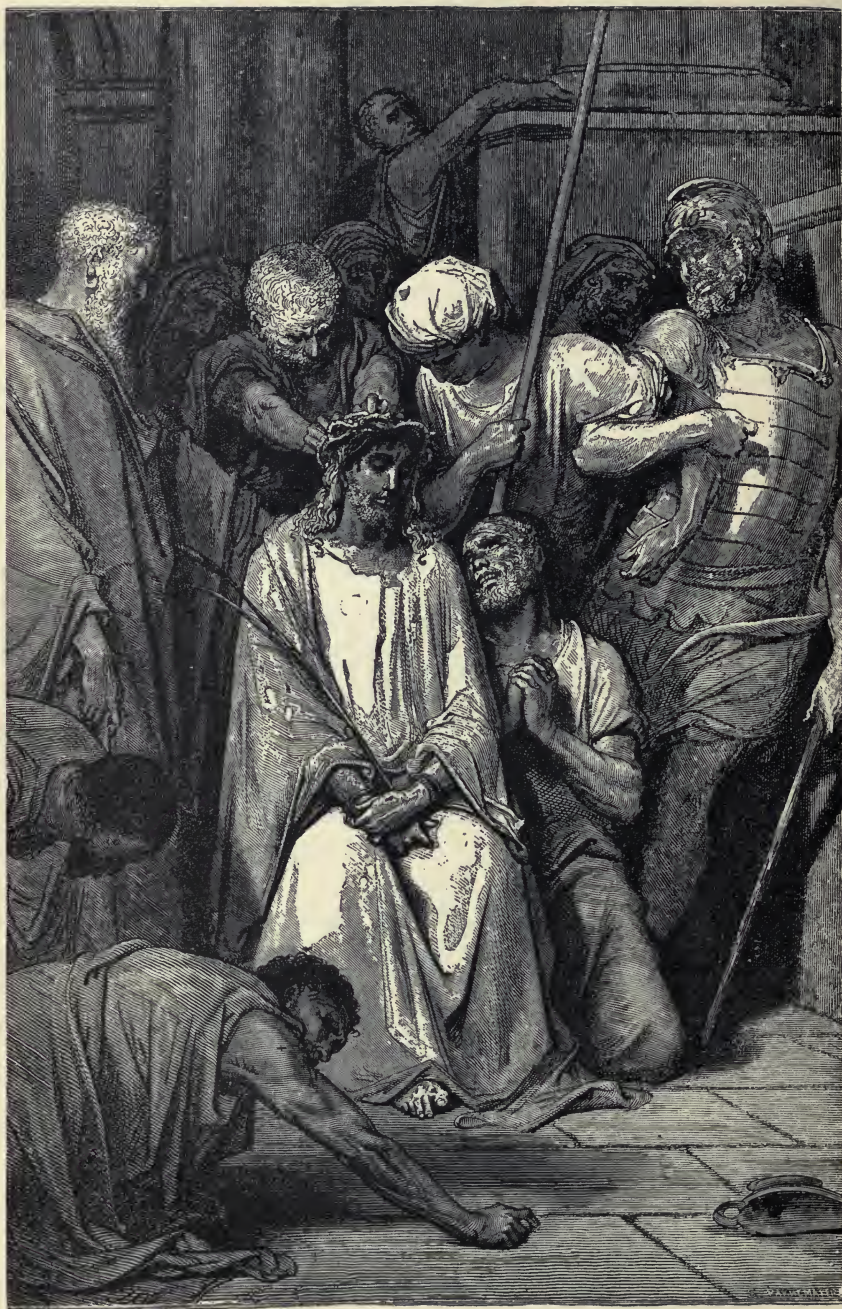
There all our griefs are passed ;
There all our sorrows end ;
We gain a peaceful rest at last,
With Jesus Christ, our Friend.

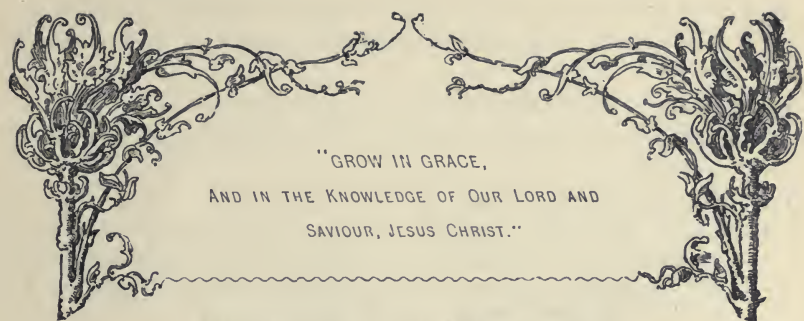
No slightest touch of pain,
Nor sorrow's least alloy,
Can violate our rest, or stain
Our purity of joy.

In that eternal day,
No clouds nor tempests rise ;
There gushing tears are wiped away
Forever from our eyes

CHARLES WESLEY. •







Perfection of Character.



BY nature, what is the condition of all men ?

"For *all have sinned*, and come short of the glory of God." Rom. 3 : 23.

Read also verses 10-12.

2. How may one's nature be changed ?

"Therefore *if any man be in Christ* he is a new creature ; old things are passed away ; behold, all things are become new." 2 Cor. 5 : 17.

3. What is it to be in Christ ?

"There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh, but after the Spirit.*" Rom. 8 : 1.

4. What are the works of the flesh ?

"Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5 : 19-21.

5. And what is the fruit of the Spirit ?

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Verses 22, 23.

6. When led by the Spirit, what does one become ?

"For as many as are led by the Spirit of God, *they are the sons of God.*" Rom. 8 : 14.

7. After becoming the sons of God, for what may we look ?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, *when he shall appear, we shall be like him* ; for we shall see him as he is." 1 John 3 : 2.

8. If one has this hope, what will he surely do ?

"And every man that hath this hope in him *purifieth himself, even as he* [Christ] *is pure.*" Verse 3.

9. Is the doctrine of perfection taught in the Bible ?

"But let patience have her perfect work, that ye may be *perfect and entire, wanting* [lacking] *nothing.*" James 1 : 4.

10. Is one perfected when he receives the principles of Christ?

“Therefore leaving the principles of the doctrine of Christ, *let us go on unto perfection.*” Heb. 6 : 1.

11. In order to accomplish this, what must be done?

“*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*” 2 Peter 3 : 18.

12. How may one grow in grace?

“And beside this, giving all diligence, *add to your faith*, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity.” 2 Peter 1 : 5-8.

13. In requiring so much of his followers, what is the design of Christ?

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but *that it should be holy and without blemish.*” Eph. 5 : 27.

14. What will cause the Christian to grow?

“As newborn babes, desire the sincere *milk of the word, that ye may grow thereby.*” 1 Peter 2 : 2.

15. In order to grow by the word of God, what must one do with it?

“Thy word have I *hid in mine heart.*” Ps. 119 : 11.

16. And what must that word become to the heart?

“Thy words were found, and I did eat them : and thy word was unto me *the joy and rejoicing of mine heart* ; for I am called by thy name, O Lord God of hosts.” Jer. 15 : 16.

17. In building up the character, what else is necessary?

“But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost.*” Jude 20.

18. What advantage will prayer be to one engaged in such a work?

“*If any of you lack wisdom*, let him ask of God, that giveth to all men liberally, and upbraideth not, and *it shall be given him.*” James 1 : 5.

19. On what occasions is it proper to ask God for help?

“Be careful for nothing ; *but in everything* by prayer and supplication with thanksgiving *let your requests be made known unto God.*” Phil. 4 : 6.

20. If we fulfill the conditions of the Bible, how perfect may we expect God's care for us to be?

“And the very God of peace sanctify you wholly ; and I pray God *your whole spirit and soul and body be preserved blameless* unto the coming of our Lord Jesus Christ.” 1 Thess. 5 : 23.

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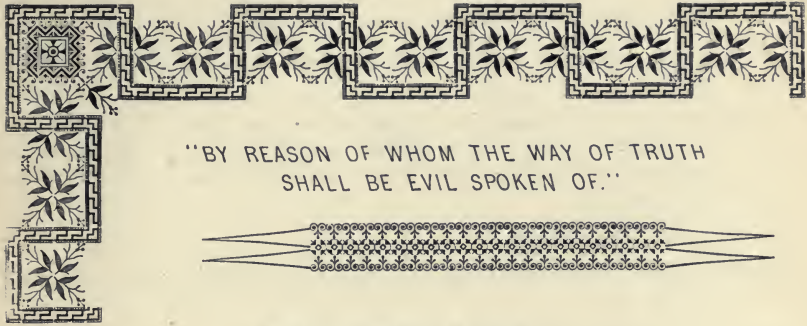
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False Shepherds.

HOW may we distinguish between the true and the false ?

“For the priest’s lips should keep knowledge, and *they should seek the law* at his mouth, for he is the messenger of the Lord of hosts. But ye are departed out of the way : *ye have caused many to stumble at the law.*” Mal. 2 : 7, 8. “*To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.*” Isa. 8 : 20

2. What does the Lord call these false shepherds ?

“Let them alone, they be *blind leaders of the blind.*” Matt. 15 : 14.

3. Will many follow them ?

“And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.” 2 Peter 2 : 2.

4. Do they warn the flock of coming danger ?

“His watchmen are blind, they are all ignorant, *they are all dumb dogs*, they cannot bark, sleeping, lying down, loving to slumber.” Isa. 56 : 10. “For when they shall say, Peace and safety ; then sudden destruction cometh upon them.” 1 Thess. 5 : 3.

5. Will a “call” elsewhere often cause them to abandon their own fold and flock ?

“Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand : *they all look to their own way*, every one for his gain, from his quarter.” Isa. 56 : 11.

6. Are these false shepherds able to interpret the meaning of the prophecies relating to “the time of the end” (Dan. 12 : 4) ?

“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to *one that is learned*, saying, Read this, I pray thee : and *he saith, I cannot ; for it is sealed.*” Isa. 29 : 11.

7. Will these prophecies ever be understood?

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.” Isa. 29 : 18.

8. Was there to come a time when people would not listen to Bible truths?

“*For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.*”
2 Tim. 4 : 3, 4.

9. What will they say?

“Prophesy not unto us right things, *speak unto us smooth things*, prophesy deceits.” Isa. 30 : 10.

10. Is such worship acceptable to the Lord?

“Howbeit *in vain do they worship me*, teaching for doctrines the commandments of men.” Mark 7 : 7 ; Matt. 15 : 9.

11. Can they expect the Lord to hear and answer their prayers?

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Prov. 28 : 9.

12. What is said of those who know the way, yet do not walk therein?

“For it had been *better for them not to have known the way of righteousness*, than, after they have known it, to turn from the holy commandment delivered unto them.” 2 Peter 2 : 21.

13. What does the Lord say concerning false shepherds?

“My people hath been lost sheep : their shepherds have caused them to go astray ; they have turned them away on the mountains ; they have gone from mountain to hill ; they have forgotten their resting place.” Jer. 50 : 6. “Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds : Woe be to the shepherds of Israel that do feed themselves ! Should not the shepherds feed the flocks ? Ye eat the fat, and ye clothe you with the wool ; ye kill them that are fed, but ye feed not the flock.” Eze. 34 : 2, 3. “As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock, therefore, O ye shepherds, hear the word of the Lord : Thus saith the Lord God : Behold, I am against the shepherds ; and I will require my flock at their hand, and cause them to cease from feeding the flock ; neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God : Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they had been scattered in the cloudy and dark day.” Eze. 34 : 8-12.

14. What is to be the future of those who "add unto" or "take away from" the words of prophecy?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22 : 18, 19. "Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersion are accomplished; and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture, and the peaceable habitations are cut down because of the fierce anger of the Lord." Jer. 25 : 34-37.



ASK for the Guide Book, the Bible from heaven;
 For our salvation its pages were given;
 If of a truth you are seeking the way,
 Ask for the Guide Book, believe, and obey.

Heed not the voices that bid you remain,
 Heed not the false guides who seek only gain;
 Ask for the Guide Book,—its teachings are true,—
 Heeding it daily will carry you through.

Thousands are traveling in death's downward way;
 Few walk the path that is narrow to-day:
 One ends in darkness, and one ends in light,—
 One is the wrong way, and one is the right.

Though you may teach that the Saviour has died,
 Claim to be just and appear sanctified,—
 Still, if the law of the Lord you deny,
 "Vain your profession," the Lord will reply.





Promises to the Overcomer.

WHAT general promise is given to the overcomer?
 "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21 : 7.

2. What is it to overcome?

To vanquish, to conquer, to be victorious. — *Webster*.

3. What must be overcome to realize the promises to the overcomer?

"Be not overcome of evil, but *overcome evil*." Rom. 12 : 21. "For whatsoever is born of God *overcometh the world*." 1 John 5 : 4.

4. What is meant by overcoming the world?

"Whosoever is born of God doth not commit sin." 1 John 3 : 9.

5. What, then, must we exercise in order to claim the promise of inheriting all things?

"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4 : 8.

6. Who alone can overcome?

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5 : 5.

7. By what means are we enabled to overcome?

"This is the victory that overcometh the world, even *our faith*." 1 John 5 : 4.
 "And they overcame him [Satan, the originator and disseminator of sin. Verse 9] by the *blood of the Lamb*, and by the *word of their testimony*."
 Rev. 12 : 11.

8. Who gives us strength to overcome? and through whom is it bestowed?

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."
1 Cor. 15:57. "In all these things we are more than conquerors through him that loved us." Rom. 8:37.

9. What is one important purpose of the promises given in the Bible?

"Whereby [*i. e.*, "through the knowledge of God, and of Jesus our Lord." Verse 2] are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

10. What is one of the greatest promises given to the overcomer?

"And this is the promise that he hath promised us, even *eternal life*." 1 John 2:25.

11. Name some of the precious things promised to the overcomer.

- (1.) He shall eat of the tree of life. Rev. 2:7.
- (2.) He "shall not be hurt of the second death." Verse 11.
- (3.) He shall eat of the hidden manna, and receive a white stone, and "in the stone a new name written which no man knoweth saving he that receiveth it." Verse 17.
- (4.) He shall have power over the nations. Verse 26.
- (5.) He shall be clothed in white raiment; and his name shall not be blotted out of the book of life, but shall be confessed before the Father and the angels. Rev. 3:5.
- (6.) He shall be a pillar in the temple of God forever, and Christ will write upon him God's name, and the name of the New Jerusalem, and his own new name. Verse 12.
- (7.) He shall sit with Christ on his throne. Verse 21.
- (8.) He "shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

12. Have any of those who in the past have sought to receive the promises, as yet come into their possession?

"And these all [those enumerated in Heb. 11], having obtained a good report through faith, received not the promise." Heb. 11:39.

13. When will these precious promises be realized?

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Heb. 10:36, 37.

14. What manner of persons ought we to be, as we see the time approaching when the promises are to be realized?

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14.



[582] "Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might,
Be unto Our God Forever and Ever,"

15. What will be the condition of those who realize the promises?

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes." "And all the angels stood round about the throne, . . . saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." Rev. 7:9, 11, 12.



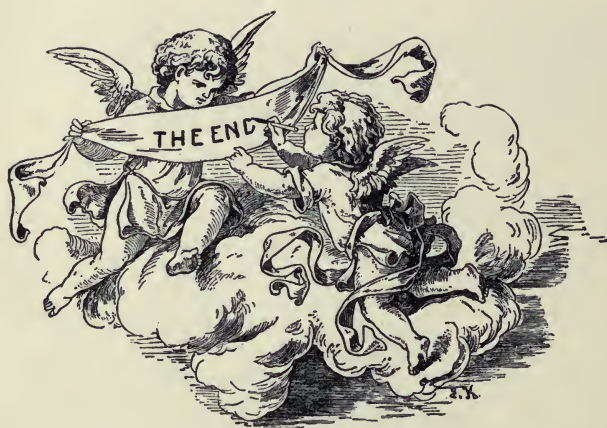
TOIL on a little longer here,
 For thy reward awaits above,
 Nor droop in sadness or in fear
 Beneath the rod that's sent in love;
 The deeper wound our spirits feel,
 The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
 And bids us view a happier clime,
 Where verdant fields in beauty rise,
 Beyond the withering blasts of time;
 And brings the blissful moment near,
 When we in glory shall appear.

Then let us hope; 't is not in vain;
 Though moistened by our grief the soil,
 The harvest brings us joy for pain,
 The rest repays the weary toil;
 For they shall reap, who sow in tears,
 Rich gladness through eternal years.

ANNIE R. SMITH.





THE GAME OF LIFE;
A PICTORIAL ALLEGORY.

IN THREE PARTS.

THE GAME IN PROGRESS,

THE GAME LOST,

THE GAME WON.

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FROM A DRAWING BY MORITZ RETZSCH.
[588]

THE GAME IN PROGRESS.

ENGRAVED FOR "BIBLE READINGS."

The Game of Life.

THE GAME IN PROGRESS.

SATAN, the Prince of Darkness, is playing with man for his soul. The scene chosen is a wide vault, whose arch is embellished by two lizard-shaped monsters, with short, misshapen claws, which adhere closely to the two pillars, down which they seem to creep. The upper surface of a sarcophagus is transformed into a chess-board, and man sits at this table. His head is resting on his hand, and his countenance is full of careful thought.

Opposite to him is Satan, seated in a large chair, one of whose arms is an open-mouthed lion, while lower down, the claw of the lion grasping a human skull intimates his death-dealing power. A wide cloak is thrown around Satan, from under which only his bony, claw-like hands appear, and his hair and beard bristle wildly. In his cap is the long crooked cock's feather, which ancient tradition has uniformly regarded as suspicious. As becomes his fallen state, the expression on his countenance is shrewd, hateful, and devilish. He who was a liar from the beginning, he who plays falsely, he who breaks with all confederates, is undeniably before us, with all the treachery of a tiger, and all the cruelty of a hyena. The hand on his chin may either conceal a demoniacal smile at the prize about to be seized, or repress a horrid imprecation, that deliverance may still be possible.

In the background stands a lovely angel-form, with out-spread wings,—the *protecting* spirit of this human being, but not seen by him. To thrust him away is beyond Satan's power; the human being alone can renounce or reject him. But, on the other hand, the angel himself, like conscience, can only gently suggest, not directly counsel nor absolutely control, conduct.

The form of the king on Satan's side represents himself, muffled in his cloak, but still to be recognized at the first glance. His forces are pressing eagerly forward. His queen, the foremost female figure, represents Pleasure. The officers are six vices: Indolence, Anger, Pride, Falsehood, Avarice, Unbelief. The pawns (small, harp-shaped creatures) represent Doubts.

On the side of man, his own soul acts the part of the king. The queen represents Religion. The officers are Hope, Truth, Peace, Humility, Innocence, and Love. The pawns are repre-



FROM A DRAWING BY MORITZ RETZSCH.
[590]

THE GAME LOST.

ENGRAVED FOR "BIBLE READINGS."

sented by the small figures, and signify Prayer; for as an officer who has been lost may be recovered, in chess, by a pawn, so may a spiritual loss often be recovered by prayer.

The game stands ill for the human being. Prayer has been neglected, as seen by the figures which Satan has taken; Love and Innocence are lost; Humility is gone; and Peace, just seized, is still held in Satan's grasping fingers. Pleasure, Unbelief, and Doubts are pressing tumultuously forward against Religion, who stands there tranquil and sublime, protecting man, who is thus attacked in so many ways, but who, so long as he does not give up Religion, may yet hope for escape. Man himself has only vanquished Anger, and overcome a *single* Doubt. Satan, having just taken away peace of mind from man, is gazing upon him with a malignant expression of anticipated triumph, while man seems to be anxiously debating what shall be his next move, and the guardian angel looks on with an expression of pity and compassion.

THE GAME LOST.

This represents the triumph of Satan, the despair of man, and the mournful disappointment of the guardian angel. The cover of the sarcophagus having been removed, Death rises amid smoke and flames, and strikes man with his dart. All is confusion.

THE GAME WON.

This represents man in an attitude of religious devotion, the angel pointing upward with a look of encouragement and approval. Cherubs, preparing wreaths, occupy the places of the monsters upon the walls; while the cross, the open Bible, and the roses show that death and the grave are no longer subjects of fear. Satan has disappeared, and the robe and empty chair alone remain to show his discomfiture. The lion, foiled, has a look of baffled rage.

These designs must be numbered among the happiest creations of genius and art. The mind that willingly turns its thoughts upon what is most serious in life, cannot easily remain unmoved by the deep meaning of the ideas here represented; while many a presumptuous spirit, beholding Peace already in Satan's hands, Innocence gone, Doubts urgent, Prayer neglected, and the assured prospect that the game itself must be lost if Religion be sacrificed, may yet cast a searching look upon what is passing within himself, and, by summoning divine aid, come off conqueror.



FROM A DRAWING BY MORITZ RETZSCH.

[592]

THE GAME WON.

ENGRAVED FOR "BIBLE READINGS."

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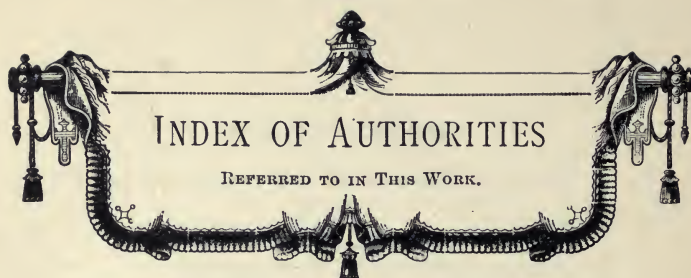
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THE FALL OF MAN.

BEELZEBUB'S ADDRESS TO THE FALLEN ANGELS.

“There is a place
(If ancient and prophetic fame in heaven
Err not), another world, the happy seat
Of some new race called Man, about this time
To be created like to us, though less
In power and excellence, but favored more
Of Him who rules above ; so was his will
Pronounced among the gods, and by an oath,
That shook heaven's whole circumference, confirmed.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mold
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force or subtlety. Though heaven be shut,
And heaven's high Arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defense who hold it : here, perhaps,
Some advantageous act may be achieved
By sudden onset, either with hell-fire
To waste his whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants ; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand,
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance ; when his darling sons,
Hurled headlong to partake with us, shall curse
Their frail original and faded bliss,
Faded so soon. Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires.” Thus Beelzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed ; for whence,
But from the author of all ill, could spring
So deep a malice to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator ? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal states, and joy
Sparkled in all their eyes ; with full assent
They vote.— *Paradise Lost*.



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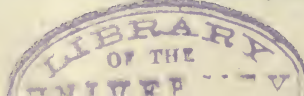
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